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forth;
The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA.

To the intent that now unto the principalities and powers in heavenly places, might be known, by the Church, the manifold wisdom of God.—*St. Paul to the Ephesians.*

VOL. XII. FOR MDCCCXLVII.

NEW-YORK:

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IT BELONGS TO THE CALLING OF
A CHURCH OF CHRIST, TO PREACH
THE GOSPEL, NOT ONLY IN CHRIS-
TENDOM, BUT TO ALL MANKIND,
FOR THE PURPOSE OF LEADING
MEN TO THEIR SAVIOUR.

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The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XII.

JANUARY, 1847.

No. 1.

Missions (GENERALLY) in the West.

While acknowledging with gratitude the measure of success bestowed by the great Head of the Church upon our limited efforts in this portion of the Missionary field, it seems not inappropriate, at the beginning of a new year, to direct attention also to the opportunities of usefulness which are now presented to the Church. Perhaps at no period of her history in this country has the prospect been more encouraging. Our population is increasing with unexampled rapidity, and the demand is in proportion, for the services of our Missionaries. God not only "goes before," but opens the way, wherever an effort is made to enter in "to possess the land;" and far beyond our ability to occupy, are the opportunities presented. Each Bishop in charge of Missionary ground is bearing testimony to this interesting state of things, and is appealing for men and means to carry on the work especially entrusted to him. We give the following extract, which speaks for itself, as well as tells the tale of several of similar character, which have been received:

"The prospects of extending the Church were never better than at the present time. If I had the means, I could soon add a third more to my list of clergy, as I have never had so many applications for situations in my diocese.

In reference to those who have been engaged in proclaiming the truth as it is in Jesus, I can safely assert that none can exceed them for untiring efforts and patient endurance. Seldom has a church been closed, or a station vacated, on the Lord's day. All seem animated with one principle,—the love of Christ and his Church.

But, as yet, the half has not been done. Large counties, filled with an active and restless population, have not even been visited, on account of the want of Missionaries, and the great and increasing labors required of those who are at the posts assigned to them. Even if opportunity was afforded them, they have not the means to enable them to visit these destitute portions of our land."

In view of this prospect of the field already ripe for the sickle, may we not ask

the members of the Church to come up to the help of the Lord? Let us devoutly recognize His hand pointing us to the field of duty. Let us, while acknowledging his blessings, temporal and spiritual, invoke His presence with us, in all our future operations. Let us still prosecute the work in faith, and hope, and love. "And prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room to receive it."

REPORTS OF MISSIONARIES.

Batavia—Rev. WM. ALLANSON.

"I regret to say, that in consequence of the unhealthiness of the location, the want of competent support, as well as the need of suitable places of public worship, I must respectfully beg leave to resign the charge of this station, said resignation to take effect the first of October next.

During the last twelve months scarcely a day has passed without one or more of my family being prostrate with sickness. Out of a family of seven, two are now confined in bed, and two are convalescent. My own health, during the time of my residence here, has been generally good; for, if I mistake not, I have only been prevented twice from attending to my appointments from indisposition.

In addition to sickness in my family, I have very sensibly felt, for the last six months, the want of competent support. The good people of my charge, with the exception of some eight or ten, have but little or nothing to spare. Many of them of late (for this has been a very sickly season) have had much sickness in their families; and have to labor hard, when well, for the bare necessities of life. The will to contribute towards my support is present with them, but they are unhappily destitute of the power.

What, however, has operated most powerfully upon me to relinquish the station at this time, is the want of suitable places of public worship. At St. Charles, which is included in the station, and about four miles distant from Batavia, I have lately found it difficult to obtain a house to preach in, save out of the usual time for holding public worship. At Geneva, about two miles distant from Batavia, which is also in-

cluded in the station. I have been more favored; still my services have been often interrupted. At this place, with the exception of the Unitarian meeting-house, where, I am sorry to say, the great doctrines of our holy religion are denied, and, indeed, held up to the contempt of the rising generation, the court-house is the only convenient place for public worship; and into it all the surrounding sects seek, and generally gain, admission, even down to the credulous and grossly deluded Mormon.

In Batavia only I have been enabled to perform divine service without interruption. In this place three-fourths of my services have been performed. Of late, however, a gloom has been cast over our previous bright and promising prospects. The house which the congregation have occupied since the commencement of the station is private property; built, some five or six years ago, by an individual who professes to be a nominal Episcopalian. No person appeared more deeply solicitous that Batavia and parts adjacent should be constituted a Missionary Station; and urged, as one powerful inducement, that a house of worship, although of small dimensions and unpretending appearance, was already provided. As is natural to suppose, nothing was said about *rent* for the first year. The second year an intimation was given to the vestry that a little rent was expected, but *only* an intimation. The third year, twenty-six dollars were *demanded* of the vestry, which sum, although scarcely able, they finally agreed to pay. At the commencement of the fourth year, last Easter, fifty-two dollars were demanded, which the vestry declared their utter inability to pay, and at the same time raise anything like an adequate

support for the services of a clergyman. I have, however, continued my services in the house on the very unsatisfactory authority, that he would not *close* the doors against the gospel. This unhappy state of things has tended greatly to lessen the congregation, and diminish the amount of my income. With these facts my venerable Diocesan was made acquainted at his late visitation to this parish; and was pleased to say, that, under existing circumstances, however painful it might be to leave so many of Christ's followers as sheep without a shepherd, yet a solemn sense of duty to myself and family demanded, that I should, at the time already named, relinquish the station.

Should it be asked, anticipating these painful results, why was not an effort made some time ago to erect a place of public worship at Batavia? An effort *has* been made. A person who had had a little experience in the way of begging for churches, with a strong recommendation from Bishop Chase, undertook, after circulating a subscription in this place and neighborhood, when a small sum was subscribed, to raise some money among the wealthy Episcopalians in the East; but his undertaking proved to be nearly a total failure. Some objected to giving because they did not know whether the Missionary were inclined to Puseyism or not; from which, the Lord knows, he is as far removed as light is from darkness. Others objected to giving because Illinois was a great way off; a distance, by the way, of some five or six days' travel. Others, again, objected to giving, on the ground, that of late, in their parishes, giving had been reduced to a regular system. Thus meeting with disappointments at almost every step, with spirits oppressed with grief at the little solicitude manifested for the spiritual prosperity of the Church in the West, he directed his course homewards, not, however, without being fatigued by land, and meeting with more than one peril by water. The several sums collected amounted to sixty-two dollars and a half, and his expenses, in travelling, &c., amounted to upwards of one hundred dollars; hence you will not be surprised to learn, that he came to the very

rational conclusion, that begging for churches, under such circumstances, apart from its being an ungrateful, is an unprofitable kind of business.

I am happy to state, however, that thirty-three dollars have been subscribed and forwarded from some liberal Episcopalians in Roxbury, Mass., and it is to be sincerely hoped that some other wealthy friends of the Church will follow their laudable example. I have only to add, that I have received an invitation to take charge of the newly organized parish at Little Fort, about sixty miles from Batavia; and should I accept the invitation, I shall endeavor to pay the worthy members of the Church in this place and neighborhood an occasional visit, so that the good already done (the number of communicants having increased during the occupancy of the station more than five-fold) may not have been done in vain."

Galena—Rev. J. DE PUI.

"I was absent from my parish for three Sundays, during which I was at Chicago, having been summoned to sit there on an Ecclesiastical trial. During the last summer I have been much hindered in my duties by the want of health, yet having received frequent assistance from some of my brethren, the church has not been closed for more than one or two Sundays, besides those during which I was necessarily absent at Chicago. I am sorry to say that we have done nothing more than make a beginning for the erection of a church. Our further progress was interrupted by the war with Mexico, which immediately affected the business of lead, and put all our business matters into disorder. And the fact is, that we have no one in our congregation possessed of any means beyond his present wants, or who has the zeal to make any great sacrifices for the benefit of the Church."

Juliet—Rev. C. J. TODD resigned this station June, 1846.

"The Church in Juliet has no house of worship, but was making great effort when I left to raise the necessary funds to erect a handsome edifice on the east side of the river, where the Church

owns two eligible lots for a house of worship and a parsonage. It is probable the materials for the building will be collected the ensuing winter.

It was the intention of the vestry, before I left, to have the 'services of a clergyman the whole time, they having become convinced that one half of the time did not satisfy the call of the people, and was not sufficient for their prosperity. Their views were laid before the Bishop, prior to my leaving the station, but no reply had been received from him.

In Lockport, five miles north of Juliet, there is a neat church edifice; but which will probably be sufficient for the congregation only for a few years.

In the church at this place there has never been a Sunday-school. A few weeks previous to my leaving, the Epis. S. S. Library, with an ample supply of instruction books and tracts, were obtained; but it was thought best by the vestry not to organize a school till they could be assured of the regular services of the Church.

Lockport is a beautiful village of about 600 population, and is rapidly increasing. It is more than usually healthy for the Western climate—its society is good, and much of it refined. I have made these few observations in hopes they may meet with some one who may feel disposed to visit these vacant Churches."

Mendon—Rev. J. SELLWOOD.

"It is with pain and grief of heart that in making my semi-annual report of to-day, I have to inform you that I have nothing of general interest to communicate. There is very little difference in the state of Church matters here, than at the date of my last report. I have endeavored to read prayers and preach the Gospel to the little flock committed to my care, but in consequence of ill-health, often scarcely able to do so; and on two Sundays was altogether unable: the one I was not able to get to church, and the other I went, hoping to be able to conduct the services of the sanctuary, and got along very well, till I came to the first lesson in the morning's service, when I was taken suddenly so unwell that I had to give up

and go home. I have now the pleasure of saying that through the goodness of God, my health is much better than it has been for the last two years and a half. For the last eleven months my health has been such that I have not been able to go abroad and visit the scattered members of our Church, and preach the Gospel to them; but now I feel my health so much restored (I hope permanently) that, the Lord willing, I intend to-morrow to start on a missionary tour for Pittsfield, in Pike county, (about sixty miles distant,) and other places."

Ottawa—Rev. C. V. KELLY.

"Since my last Report, made in April last, I have continued to labor in this field of usefulness, and have every reason to believe that this labor has not been in vain. I have also organized a congregation, at a place called Farm Ridge, about twelve miles from Ottawa, and I preach there every Sunday afternoon, at four o'clock, and return to Ottawa for the evening service. This makes a hard day's work, preaching three times and riding twenty-four miles in this scorching weather."

Robin's Nest—Rev. SAMUEL CHASE.

"Since my last report I have spent all my time at this station—preaching occasionally, however, in Kickapoo and Brimfield. The attendance is generally good, and I know not that I have ever known a congregation where the members so uniformly join in the responses, and evince devotional feelings—all are interested, and even the stranger, who perhaps has seldom, if ever before, been present in our Episcopal Church (on being supplied with a prayer-book by the courtesy of some of the students, and his attention elicited to *the place*,) essays to worship God in the to him new but wonted language of the Church. A considerable portion of the congregation is composed of the students of the College, all of whom are to be commended for their pious and devotional demeanour."

Rockford, &c.—Rev. ALFRED LOUDERBACK.

"The report for Rockford is as accurate as I can get it from memory, in

some particulars—my register being packed up with my goods, which have just been removed. Such has been the extreme state of sickness all around me, that every one seems disheartened—and the Church has consequently suffered from it. Add to this the total failure of the wheat crop in this section (thousands of acres of which would not pay for harvesting), and you may suppose that our prospects are not among the brightest. Such has been the state of extreme sickness, that it has been found impossible even to get a vestry meeting. Our congregations have been necessarily much affected in consequence. These things will throw us back for some time to come. My own health has not escaped, and I now write under the influence of medicine, and while I am for an hour or so off the bed. The sickly season, however, will soon be over, and it is hoped that we may not have a repetition of it again for years.

My impression of the importance of these places as missionary stations is not at all diminished. There may be other places, where the same amount of labor would be more speedily and satisfactorily rewarded in the growth of the Church; but I know of no points of more prominence, in the northern part of Illinois—situated as they are upon the great thoroughfare of travel, from Chicago to Galena. What may be done for the coming year, by the people, with a view to the support of the missionary, is at present uncertain; while at the same time, from the vicinity of Chicago and Galena as markets, the necessities of life are as high, if not higher, than the generality of places in the same latitude in the East. House rent is very high—the most indifferent houses, with but two rooms, and no conveniences, commanding from fifty to sixty dollars a year. The same holds good in regard to hired help. So that it is not true, that a far less salary can support the missionary of the West, than is requisite in country parishes in the East. I trust the Committee will feel the same disposition to extend their aid to these places, that they have manifested in the year that is past—believing, that if they are held on to as stations, they will eventually flourish, and become points

of influence, for the Church, in the country around. Your Missionary will do what he can, by the blessing of God, to secure so desirable a result—believing that patient labor, in faith and hope, will not lose its meet reward.

I hope the Domestic Committee will be able to remit me the six months salary now due, as I have been obliged to give my written obligations for the greater part of the sum, in my expenditures for the time that has elapsed—and which fall due (relying upon the faithfulness of the Church, in meeting her engagements with her Missionaries,) about the middle of October. If it be withheld, it will be a serious embarrassment to your Missionary—since he can expect nothing from his people for three months to come, and his necessities are pressing."

Rushville, &c.—REV. R. J. WALKER.

"Since the date of my last Report, I have been absent on two occasions from my station; in both instances by request of the Bishop. My place, however, was well supplied during my absence by a clergyman from near Jubilee. On the 29th of June, I met my venerable Bishop, at Alton, a city on the banks of the Mississippi, and twenty-five miles above St. Louis. Here we remained for about ten days, endeavoring to collect the scattered remnants of a once flourishing congregation; dispersed, alas, because the fold had been forsaken by the shepherd, and none had been found willing to supply his place. With heavy hearts we bade adieu to Alton, and pursuing our journey, arrived at a little town, named Florence, on the banks of the Illinois river; from thence we travelled by land to Pittsfield, (the interesting place mentioned in my last Report.) Here the Bishop held a Confirmation, and three persons were admitted to the Church by this primitive Apostolic rite. From Pittsfield we continued our journey by land to Rushville, at which place and at Beardstown, the Bishop was listened to with profound attention, by large and intelligent audiences. His words made a deep impression upon the minds and hearts of many,—impressions, I trust, never to be effaced. I parted with the Bishop, at Beardstown, on the

16th of July, when he returned to Jubilee, and a few days afterwards I again set out for Alton, to supply, for a few weeks, the vacancy unhappily existing in the parish. During this, my second visit, the church was opened for divine service on five occasions. I also baptized three children, and committed to the earth the body of a lamb of Christ's fold, 'looking for the general resurrection in the last day, and the life of the world to come.'

At Alton, I found an aged pilgrim, who has battled the storms of life for the long period of eighty-five years, his head as white as the drifted snow, looking at me with an earnestness I shall never forget: he asked, 'What hopes for a minister?' His great trouble appears to be, *that he shall soon die, and be laid in his last resting-place, and no minister to read the service over his remains.*

I returned to my station, at Rushville and Beardstown, on the 13th of August, and here the most important duties awaited me, namely, that of comforting poor mortals in their dying hour, and of administering consolation to the minds of bereaved and sorrowing friends. The first place I was called upon to 'weep with them that weep,' was at the house of a parishioner, (twelve miles from Rushville,) in the dark and almost unbroken woods which skirt the margin of La Moine river. The sad intelligence reached me one morning as I sat in my study, that the eldest child had been suddenly stricken by the hand of Death, and that the family desired my presence. I lost no time in repairing to the house of mourning. Instead of the dear little child running out to meet me with a merry shout, as was her wont, her father stood beside the gate; he placed his hand in mine, but spoke not,—his heart was too full for utterance. As the last rays of the setting sun gilded the tops of the forest trees, we buried the sweet innocent in the garden. Our tears mingled together over her grave, and with heavy hearts we retraced our steps to the house.

The next morning, at an early hour, I was again on horseback, duty now calling me to Beardstown, ten miles distant. The beautiful scenery through which I rode, helped to dissipate the sadness which the scene of the preceding

evening had induced; but again was I called upon to visit the house of mourning and woe. A deeper trial now awaited me. I found upon her death-bed, a lady, the beloved wife of one of the merchants of the place, and the mother of two engaging children, she was one of the warmest friends the Church could boast of, although a Presbyterian, and deeply anxious for the success of the Mission. I took my station by her side,—she grasped my hand.—'Oh! Mr. Walker, how much I have loved you as a minister, would, oh would, that I had been more decided for God,—will he now receive me?' I pointed to 'the Lamb of God which taketh away the sin of the world!' At her request, I baptized her and her two children: a most affecting sight,—a dying mother and her beloved children admitted at the same time into account with God. She soon after sank into a state of insensibility, and in two hours breathed her last. So long as life remained, I lifted up my heart to God, in earnest prayer, for her salvation. The next day we committed her body to the ground; she was twenty-five years of age, and a few days before appeared in perfect health. I remained for a few days in Beardstown, endeavoring to comfort her disconsolate husband, and in visiting the houses of the numerous sick.

Passing along the street on the evening of the day on which I returned to Rushville, a little boy accosted me. 'Mr. Walker, A—— is very bad; he thinks he is going to die, and wants to see you so much.' (Now, this A—— was one of the most notorious and open sinners in the town; for years he had not entered a place of worship, but openly ridiculed and blasphemed the name of Christ.) Thankful for such an invitation from such a quarter, I hastened to the dying man's abode. I saw, at a glance, that his days were numbered upon earth. He grasped my hand convulsively, and in great alarm, cried out, 'Oh! is there any hope for such a sinner as I have been?' I explained unto him, in all faithfulness, the Gospel plan of salvation, and labored with all my might to bring him to a knowledge of his condition before God. I told him

of the willingness and ability of Christ to save even the chief of sinners, and warned him of the great sin of despairing of God's mercy. He would scarcely permit me to depart, still holding me by the hand, and looking in my face with the most intense earnestness, as much as to say, oh! do not leave me to struggle alone; and not until after repeated assurances that I would come again, and often, to see him, would he relinquish his grasp of my hand. Every day I visited him, until it pleased God to release him from his sufferings; and I rejoice in the hope, that God may have been pleased to have 'plucked him as a brand from the burning,' through the instrumentality of an unworthy Missionary of the Episcopal Church.

And thus has your Missionary been engaged since the time when he forwarded his last Report,—travelling, visiting the sick and dying, and endeavoring to persuade men to turn from their sins, and serve the Lord Christ."

Itinerant.—REV. DUDLEY CHASE.

"I have been engaged in the duties of my station but four of the six months past. I obtained leave of absence on account of ill health. I hope the Committee will not think it necessary to deduct any portion of my salary for the half year past, as I derive none of my support from the people among whom I itinerate. The Bishop has also provided that services be held half the time in the places where I am accustomed to minister. Moreover, the illness under which I have been laboring was occasioned by the exposures incident to Missionary life in the West. I hope soon to return to the field, and the next half year have a more full and encouraging report to make."

Michigan.

Ann Arbor.—REV. P. SMITH.

* * * "In addition to the regular Sunday services in the parish of St. James, extra services were held on the Wednesday evenings during Lent and on Good Friday; but in consequence of the exceedingly dilapidated condition of the building for public worship, together with unfavorable weather

and the distant residences of the people, the congregations were generally small. The services above-named, together with two burials, and visiting parishioners, are all that have been performed in Dexter. I cannot say that they have been or will be followed by any special divine blessing—such is, however, my constant prayer.

From Dexter I repaired to Tecumseh and officiated four Sundays in St. Peter's church—once by exchange with Rev. C. C. Taylor, Rector of St. Andrew's church, Ann Arbor.

"This parish is now 'like sheep scattered upon the mountains without a shepherd.' Its unfortunate history and present condition furnish a claim upon the kindness and sympathy of all who love the Lord Jesus Christ, the Great Head of the Church, who, I trust, will speedily send them a *faithful* servant to comfort the afflicted, and break to them the bread of life.

At this place I was taken sick, and was so much prostrated as to be unable to preach on the 10th, 11th, 12th, and 13th Sundays after Trinity. On three of those days it was not in my power to do anything more than read the morning prayers at my own residence. Some of the neighbors united in the interesting services.

The thirteenth Sunday after Trinity is with me a memorable day, because on that day I was ordained to the sacred office of the priesthood.

On the fourteenth Sunday after Trinity, my health being in a great measure restored, I preached twice in St. Luke's church, Ypsilanti, and baptized an infant child of Mr. Millerd, of Washington city, D. C. The afflicted parents lost their oldest child soon after they left the District. On their arrival at Ypsilanti, they promptly availed themselves of the high privilege which the Saviour allows, and enjoins, of bringing little children into His Church, and entering into covenant with God. As this is the first time I have administered the holy ordinance of baptism, since I have enjoyed the happiness of serving my Divine Master in his own Church, I cannot suffer it to pass without expressing the deep solemnity of my feelings on that occasion. The Saviour

was spiritually present, with His gracious smiles—and the solemn covenant entered into by the parents and other sponsors on behalf of the infant. I doubt not, was ratified in heaven. The scene was rendered the more interesting by the fact that the mother was a Presbyterian acquaintance of former days.

Oct. 5.—On the fifteenth Sunday after Trinity, I preached in Ann Arbor, the rector being absent to perform the burial service. The Sunday following, I had an appointment in the town of Pittsfield, south of Ann Arbor; but that appointment failing, I preached in a private house to a family that was unable from sickness to attend worship abroad. The seventeenth Sunday after Trinity I preached to a small congregation in Pittsfield, where I left an appointment for the nineteenth Sunday after Trinity, intending on the next Sunday to officiate in Dixboro', a village seven miles north. I have thus given you a concise view of my labors during the last six months. They have not been marked by any extraordinary manifestation of the divine blessing. I have preached Christ, and Him crucified, but not with the Holy Ghost sent down from heaven. If the seed has been faithfully sown it will not be lost, but I delight in seeing *immediate* fruit. The apostles usually gathered an *early* as well as *late* harvest, and why may not *all* Christ's lawful ministers? They ought to be distinguished as well by their *success* as by their *fidelity* and *holiness*, and I humbly pray for, and believe that that time, if not now actually present, is not far distant.

My ministerial labors for some time past have been, you perceive, somewhat itinerant. This course has the entire sanction of the Bishop, and I doubt not will meet with that of the Board. There is a wide extent of country around my present location (Ann Arbor,) which is utterly ignorant of Church organization, and the claims of Christ's ministers. Much must be done to enlighten the people—remove their prejudices, and bring them into the one fold, under the one shepherd. Whether this is the time, and I am the man to accomplish so desirable an object, it is for others to determine. I freely surrender my own

private judgment to those who have a right to guide me in the Lord;—praying always that our Divine Redeemer may be glorified and His visible kingdom advanced through our instrumentality.

Permit me, before I close, to say a word in regard to pecuniary affairs. The stipend! the stipend! There are no other oxen in the stall—no other rents due to missionary landlords. Having received *very little* except the stipend, I suffer from its being so long withheld. It has been absolutely necessary for me to contract debts in anticipation of it—debts which ought to be immediately cancelled. I forbear however increasing the weight of your burdens by adding to them my own. I sympathize in your trials, and pray that the period may not be distant when our highly favored Zion will discharge the solemn duties incumbent upon it to the acceptance of its great and glorious Head."

Flint—Rev. D. E. BROWN.

"With no ordinary feelings of gratitude to a kind and beneficent Providence, for the health with which we have been blessed, do I once more address you.

This part of the Diocese of Michigan has been visited with an uncommon degree of sickness, which is still raging in this village and the surrounding country. I think that all the sickness I have witnessed for the last seven years would not equal, in the number of cases or malignancy, what has been felt for the last three months. Many deaths have occurred, and some very suddenly, in a few hours from the first attack. Your Missionary was taken the last week in July, and the second week in August was able to be up again, and was prevented from performing the duties of the sanctuary on the Lord's day but one Sabbath. The rest of our family have enjoyed uninterrupted good health. In Shiawassee and Saganaw counties, the sickness has been even more severe than with us, and many of their estimable and worthy citizens have fallen victims to its virulence.

Since the 15th of August I have been much engaged in visiting Saganaw county and Shiawassee, and have held

many services in each place when not prevented by sickness. It really causes the heart to sicken in passing through this region, witnessing the moral as well as physical destitution under which the people labor. The inhabitants are not indigenous; they have all emigrated, having left the places of their birth, their parental roof, their friends and associates, to seek them new homes in the West. Having left the comforts and conveniences of society behind them, on their arrival they have to put up with the inconveniences of a log cabin, and all the privations of a new country, until the forests are removed, the prairies broken up, and the uncultivated wilds converted into fertile fields, and the privileges and conveniences of civilized life established around them. If in this time sickness overtakes them, their sufferings are frequently intense. It is universally the case where the soil, which has lain for centuries in a wild uncultivated state, is broken up with the plough, and laid down for decomposition, that malarious influences will arise, (and the richer the soil the greater will be this deleterious influence,) which sickens all within reach,—whole families are frequently taken down at a time, and in a thinly scattered and sparse population, the sufferings must be great for the want of proper care and nursing. In Saganaw county it is admitted by those competent to judge, but not able to administer relief, that many have fallen victims this season purely for want of good nursing, care and attention.

Such people, in their widely scattered habitations, who seldom hear the sound of the Gospel, how interesting and sweet to them must be the ministrations of the sanctuary and the ordinances of Christianity.

To these destitute places the Bishop wishes me to devote my whole attention. (For a more full account of their destitution, I would refer you to the remarks in my April Report.) Should I comply with his wishes, it would require a considerable augmentation of my Missionary stipend, and would require me to be the most of my time in travelling. As my health is not yet permanently established, I have concluded to continue my labors as far as I am able, according to

my present arrangements, as the Missionary on this station.

The long absence of your drafts is a source of very great inconvenience, if not of serious evil, which I hope the good providence of God will enable you to remedy very shortly."

Homer—REV. DARIUS BARKER.

"By strenuous exertions, the parish have relieved themselves in the present year of a debt of about \$700—\$300 having been contributed by friends at the East. Through the liberality of citizens of this place generally, a fine toned bell has been procured. Something more is still needed to complete the interior arrangement of the church. Our number is small and not wealthy, but thus far a spirit of endeavor to do all they could, has been evinced by this congregation."

Jackson—REV. C. W. FITCH.

"Your missionary has been absent nine weeks, during the past summer. A portion of the sermons "elsewhere," were preached during that time, which makes the services out of the parish church so disproportioned to those in it. There have been no confirmations, because the Bishop's visitation was during my absence. As I have never been absent before, nor observed till now your notice respecting leave of absence, I had neglected to provide it to accompany this report.

Your missionary had hoped that by this time, he could state that the enlargement of our little church was begun, but he has labored under more adverse circumstances than usual, and this desired work has been retarded. It is true that all who hold seats in the church do not attend; but so long as there is a want of room to allow and encourage the regular attendance of others, all the good is not attained which might be.

There is one ground of hope, that the extension of church room will yet give such strength to the parish, that it will ere long support itself, without missionary aid—a bountiful Providence has blessed the individuals of the congregation in their temporal store, and is giving the promise of another season of prosperity. If it is true that as worldly

goods increase, men set their hearts on the Giver, the thank-offerings of a grateful people will soon accomplish the object which will make this parish independent of foreign assistance."

Kalamazoo.—Rev. A. D. COLE.

"The corner-stone of St. Luke's church was laid by the Bishop of the Diocese, on Thursday, September 3d. The foundation is now finished. The building of the walls is contracted for, and the materials mostly procured. The missionary hopes, by the Lord's blessing, to report further progress in the next semi-annual report to the Committee."

Livingston Co..—Rev. A. S. HOLLISTER.

"During the six months now past, your Missionary has had much to encourage him in his field of labors, and, as usual in this uncertain state, some things to try his faith and patience. It is encouraging to have constant evidence of affectionate attachment on the part of the flock to their shepherd; to notice the zeal, earnestness and humility manifest on the part of the communicants, in attending upon and participating in the public services; to perceive a new interest awakened and inspired in the minds of several that were not long since strangers to our worship; to observe an increasing congregation, and one apparently more and more awakened to the importance of religious things; to see a disposition on the part of the friends of the Church to do all that they are able (though it be little) for the comfort of their pastor and for the building of a church for his as well as for their own manifest convenience; to have some, if it be but few, inquiring the way to Zion, with their faces thitherward, and asking an admission into the Church of Christ; and especially to find a spirit of union, harmony, and charity pervading the religious community where he dwells.

Some candidates for baptism and confirmation are, by his consent, waiting the completion of the church edifice, which will be now finished in a few days. Those who duly appreciate the unsuitableness and manifold inconveni-

ences of administering religious ordinances in *ball-rooms* and *school-houses*, will not wonder at this. His congregations, until the sickly season, were unusually large; since then, there has been a manifest and painful decline. His own health and that of his family has been more sadly affected than for many years. Yet, thanks to a kind Providence, none have died, either in his family or among his parishioners. Nor have his public labors been entirely interrupted on a single Sunday. On the whole, he has great ground of thankfulness, and none for despondency. Upon the opening of our new church in Hainburg, which is a neat and convenient edifice, and for which we shall be indebted but a little, we anticipate an increased congregation and an improvement in other respects. Our great difficulty arises from the poverty of our people, and the customs extensively prevalent in this county of the mass of people neglecting public worship, and spending the Lord's day in visiting and amusements. We hope to be instrumental in bringing about a change for the better; and there is a fair prospect of there being soon an improvement in the temporal condition of our people and of their ability to sustain the ministrations of religion.

Three places only have had regular services during the last six months. To Hainburg, half of the Sundays are devoted. The others are divided between Greenoak (in which township is my present residence) and Brighton, five miles distant, which is, as furnishing a more direct and frequent mail, my post-office direction.

In this county there are no large villages, nor are any likely to arise. Brighton is a small place of considerable business, and important for laying the foundation of the Church. In it are no houses of worship for any denomination; and except what I render, they have no preaching but that from the Methodist preachers, of one sermon once a fortnight. Religion is greatly neglected here, and it is a sad discouragement at present to find no gentlemen of influence to interest themselves in promoting the Church. We have, however, very decent and attentive congre-

gations in that village, and; by the help of some members residing in Greenoak, we are enabled to have the services decently performed. Other places in the county I shall try to visit as soon as the sickly season is over and my health and strength will permit."

Niles—Rev. G. B. ENGLE.

"During the few weeks last past, every member of my family, save one, (eight in all,) have suffered more or less with bilious fever in some of its forms; as also, almost every family in town and vicinity. It is now, however, subsiding as the cooler season comes on.

During the past six months I have been absent two months, (on business connected with former missionary services in the State of New-York,) with the approbation, I believe, of my Bishop, who said that I deserved a little respite. While absent my pulpit was supplied part of the time (in the evenings) through the kindness of Brother Halsted, of Mishawaka, fourteen miles from here. On Sunday mornings the church was open for Lay-reading. My appointments here have been two on each Lord's day, all which (except during the absence above named) I have met, save one or two interrupted by bodily infirmity. I preach frequently elsewhere, as occasion presents. I have also a regular monthly appointment on Monday evening, at Whitepigeon, thirty-six miles from here, where a goodly and attentive congregation manifests much interest in these services; and I hope these efforts may result in the re-organization of the parish,—the old one, organized a few years ago, having become extinct.

My parish, though feeble, is doing as well as we could expect, *gradually* improving, though we have had smaller congregations during the sickly season. Many removals is a tide against which we have to labor, some thirty or forty attendants having gone within a year and a half. Our prayers, and I trust yours, will be unceasing for the welfare of our Zion. "*Thy kingdom come.*"

Pontiac—Rev. J. A. WILSON.

"I have in Pontiac the regular services *every Sabbath in the year*, morning and afternoon, and a sermon is preached

on each occasion. The Holy Communion is administered in Pontiac the first Sabbath in *every month*. I have a *third* service and sermon on *every Sabbath* in the year, seven miles north of this, at Waterford, where the Holy Communion is administered once every two months—I therefore travel fourteen miles every Sabbath, unless sickness prevent, which, thank God, is not often. Regular catechising, under existing circumstances, is not practicable now, tho' I occasionally address the children.—The population of this village, I believe is about 1600 souls. My time has been steadily spent here, except one afternoon, when I preached at Troy, administered the Holy Communion and baptized one adult. I have been absent two whole Sabbaths, one at the convention and the other for rest.—To answer an item in your *Circular*, I have to say in behalf of the wardens and vestry, that there are thirty-seven slips in the church, of which twenty-six are rented for \$295. For this *they* do not make themselves liable to me, but the individual pewholders only are liable to me, and all delinquencies are *my loss*. I am a loser some years \$20, more or less. Under present circumstances I am content with this, for my vestry are poor men, give all they can, and do all they can to have others pay what they agree to pay.

And now, Rev. and dear sir, I have only to say in conclusion, that I am living here and laboring, with the hope and *belief* that in *due time* the congregation will increase large enough to support a minister without missionary aid. Let me ask the Committee, through you, not to desert this spot, nor *begin* to do so, till *I am ready*, for as I am responsible to God in this matter, I will relinquish their support in *part* as I can and in *whole* when I can. At no other place between Detroit and Flint, (about 60 miles,) but this, can there be an Episcopal church, for a quarter of a century to come. Here there can be one, self-supporting in a reasonable time.

The salary for the last six months is now due me from the Board, and it would be no little relief if I had it. I do not intend to *complain*, but to *preach*, and to pray, and to "*occupy*," till I can

do no more such work here for the want of *faith* in some quarter—so the dear Lord had once to retire, (Matt. xiii, 58.) It does not satisfy *me*, to know and believe that God, in the last resort, will not want instrumentalities to accomplish his purposes of mercy and grace, while there are stones in the street, (Matt. iii, 9,) and fish in the sea, (Matt. xvii, 27,) but believing, as I do, that in the wisdom of Christ, who was the wisdom of God, originated *our* Ecclesiastical organization, and that by *his* authority it works, then, certainly, at the first, to it was committed the fearful trust of preaching his Gospel to *all* the world—to *every* creature.' How then, can one, like myself, help often asking, shall it, on the last day, appear in this matter, that the *first* are last and the *last* first? Shall it there be seen that a *Samaritan* did what a *Jew* should have done? If I know my heart, there is no arrogance in it, nor do I wish to speak invidiously. But who is to *evangelize* the world? The Romanists *have failed*, and the many sects who are experimenting at the opposite Pole *are failing*. For Geneva is no better off than France. Now it is *my* firm conviction, that between this one extreme *already spent*, as it regards the 'life of the world,' and the other tending to exhaustion, there is a power against which 'the gates of hell shall not prevail,'—and that power, *I* do believe to be in our Church, and here I anchor my faith amidst the storm that is raging around me. I will not fear the result, however rough the voyage may be, because here in *this* 'household of faith' I believe is the 'perfect *Law of Liberty*'—law, that man must have in both worlds, and here he has it, *such* and *so much* as his reason must approve and he can submit to with *dignity* and not degradation, and liberty which he loves and longs for and will have—and here he has it, such and so much, as to be in perfect harmony with *Law*. As, then, there is in one direction we looked, too much law for any liberty, and in the other direction, too much liberty for any law, extremes will meet, and the final product will be unbelief of heart and vice of life. Such do I believe to be the superior constitution of our Church, and the great work assigned her.

But is this the Church to whose children the members of your Board are now so earnestly crying for only one half-dollar a year! and cannot get it! Such a fact might be placed against all I have said in favour of my Church. But my faith and hope do not rest in human nature, but in the *truth* of God and the *power* of His grace."

Port Huron—REV. P. D. SPALDING.

"The time spent at Port Huron can hardly in a correct manner be denoted by figures. I reside in Port Huron, which is twelve miles from my other station, St. Clair. It is my practice to devote two days of each week to pastoral visiting. I preach regularly in Port Huron after divine service, at half-past ten, every Lord's day morning, and also have a lecture on Friday evening of each week, besides the personal superintendence of the Sunday School, at nine A. M., together with teaching a class in the same.

The time devoted to St. Clair, in the performance of pastoral duty, is one day in each week on an average. I have great reason to thank God for his blessing upon my labors in this portion of his vineyard especially. One year ago I commenced holding services here, with only a handful as it were, and no one to respond to our services, but now the average congregation is sixty persons, and wearing the aspect of a much longer established church in many respects. Since my last Report, the Church in this village has been fully organized, by the election of wardens and vestry, under the name and title of Trinity Church, St. Clair. We have a subscription of about 800 dollars towards erecting a small church. Our hopes were cheered early in the summer by the most sanguine expectations, that before cold weather set in, we should have a place of worship we could call our own, but we have been so much delayed, that we are to be disappointed.

In Port Huron, the prospects of the Church are not less encouraging. I speak, of course, comparatively, because it has greatly the advantage over St. Clair, having been organized nearly six years. Arrangements have been made towards the erecting of a new church

edifice. The vestry are enabled to do this through the liberality of a gentleman in the East, Fortune C. White, Esq., of Tarrytown, N. Y., who has very generously given them a subscription of five hundred dollars, and a very eligible lot. The balance has been very freely subscribed by the citizens to the amount of fifteen hundred dollars. There are many persons, yes, the majority of people in the West, would give something towards building a church, for the sake of a public improvement, or for their own immediate benefit, in the increased value of their property, while they could not be prevailed on to give a single dollar directly towards the support of a clergyman. In the present instance I have seen this most fully exemplified. Persons who have given even thirty dollars towards this church, could not be prevailed on to give a shilling towards the support of your Missionary, though they would give it to him as soon as any other. But though they will not do directly, yet we thank God that it is brought about by indirect means."

Itinerant—REV. LUMAN FOOTE.

"At the date of my last semi-annual report, I was at the point of leaving my station at Jonesville and Hillsdale on a Missionary tour of a few weeks, in this and other counties in this portion of the State, pursuant to my appointment as Missionary at large, made by Bishop McCoskry in January last. The object of this tour was to select a field for such Missionary labor, and to prepare the way for moving my family to some central point in it, as soon as practicable. I reached this county the 1st of April, and after spending four weeks in visiting the principal villages in it, and holding services, and preaching as often as time and circumstances allowed, I decided upon moving my family to this place, which I did during the first and second weeks of May, being absent two Sundays, one of which I spent at Marshall, preaching once, and holding services twice for Brother Greenleaf, the Missionary there, and the other at Jonesville, where I preached and held services morning and evening. Those Sundays excepted, my time, from the period of my entering this county (the

1st of April last,) to the date of this report, has been devoted to this village,—to Bellevue, situate fifteen miles distant, at the south-west corner of the county, and to Eaton Rapids, situate eleven miles from this, on the Grand River. I have visited both Bellevue and the Rapids once a month, giving the residue of my time, that is, every other Sunday, to this place,—have travelled, in all (and for the most part over the worst of roads) 500 miles, and held services, and preached fifty three times.

The attendance has been as encouraging as, perhaps, could be reasonably expected, considering the very small number of even nominally religious people to be found in many of our new settlements, the power of religious, or rather sectarian prejudices, and the sad habit of neglecting public worship, which want of opportunity to attend it, and almost heathenish indifference to the duty, have rendered almost hopelessly inveterate. Congregations are made up of nearly all varieties of denominations, for there is rarely enough of any peculiarity to make of itself an audience equal to the *minimum* number required to constitute a Jewish Synagogue. And as the people are exposed to hear every wind of doctrine advocated which "the unlearned and unstable" can wrest the Scriptures to the support of the difficulty of establishing them in the pure doctrines of the Gospel is fearfully augmented, and the danger of their being confirmed in deadly skepticism and invincible indifference to all religious truth is most appalling. I have not yet had the happiness to find within the circle of my labors any decided and enlightened friends of the Church, and but few who have even a partial acquaintance with her hallowed doctrines and usages. But nevertheless I am sure that I discover some evidence of the abatement of prejudices against her, and an increasing relish for her decent, orderly, and edifying services, and I am not without the hope that in due time many will become fully persuaded that hers is "the more excellent way," and that she is, indeed, the very gate to Heaven.

Eaton County embraces a territory of near six hundred square miles,—has more than six thousand inhabitants, and

in increase of population during the last five years, has been exceeded by only one county in the State. The soil is very favorable for agriculture, and when cleared of its thick forests, and brought under cultivation, will support a dense population. This village (Charlotte) is the permanent county-seat, and though at present possessing but a small number of inhabitants and "in the very beginning," as it were, must from its central, pleasant and healthy location, become a considerable town for one so inland. It is gradually increasing in numbers, and there is ground for hope that this increase will bring with it some good materials for constituting after a little time a well-ordered and promising parish. How near the time for doing this may be, I will not predict; but the indications of its approach are certainly improving. As to the wisdom of persevering in the enterprise, I cannot discover any room for doubt. The ground neither here, nor at Bellevue, or the Rapids, can be said to be effectually preoccupied by others. Here there is no organized religious society of any name. The same is the fact at Bellevue. The Methodists and Congregationalists have both unfinished meeting-houses at Eaton Rapids, but are yet weak and making but small progress, especially the latter. There are but two Methodist Circuit preachers in the county, I think, and two of the Congregational Order, who being teachers of academies, are of necessity stationary. To these are to be added, I know not how many Universalist preachers, who are very busy in "going about," and who have no doubt very many followers of their "pernicious ways."

I am greatly in want of Bibles, Prayer-Books, and Tracts, and if I had a supply I could use them to good purpose.—I have spoken and written to the Bishop on the subject, but he has not been able to supply me. Were I to judge from the fact, that in the Spirit of Missions you still station me at Jonesville and Hillsdale, I should conclude that he has never informed you of his appointing me a Missionary at large, and of course that you are not aware

of the amount of salary he gave me assurances of receiving. The sum he fixed was three hundred dollars per year. Of course there is now due me one hundred and fifty dollars. This sum it will require the *most rigid* economy to make meet my current expenses, as I cannot calculate upon receiving anything from the people. In addition to those expenses, I have had to incur the extraordinary ones of moving my family and effects from Jonesville here, and purchasing a horse, which were unavoidable. To do this I was obliged to run in debt one hundred and twenty-five dollars. I made this debt in the confidence that your Committee would grant me a sum by way of outfit sufficient to meet it. I could not enter upon the Mission without incurring these expenses, and if the Board will not aid me, I shall be compelled to sell my horse and books to satisfy my creditors, who have trusted me with their property and money. They were to have been paid long ago, and think themselves very badly used by the delay I have been compelled to practise. I wrote to the Bishop on the subject in April last, and called his attention to the subject again when I met him at the convention in June, and received assurances that he would do all in his power to help me. Whether he has ever written to yourself or the Board on the subject, I know not. The matter has given me a great deal of distress and anxiety, and still does. If my petition is denied, I know not what to do. It will be quite impossible for me to get on, and I shall be forced to sit down in despair. I supposed my application would be the more favorably entertained, in consideration of the fact that for the last two years I have received scarce fifty dollars from the people, and consequently have been compelled to subsist my family as I could on the Missionary stipend, while my three children are left to grow up in ignorance, with the certainty of inheriting nothing but the absolute poverty of their parents. I have practised the most rigid economy, and could the Committee see *my hands*, they would know that they have labored very hard in "ministering to my necessities. * * *"

Intelligence.

POPULATION OF WISCONSIN.

The progress of this territory, during the last few years, has been almost unexampled. The estimate made last winter placed its population at 117,000. The census taken in June last exceeds this estimate by thirty-eight thousand two hundred and seventy-seven. The following table shows the rate of increase :

| | | | |
|-----------------------------|---|---|----------|
| In 1830, the population was | . | . | 3,245. |
| 1836, " " | . | . | 11,686. |
| 1840, " " | . | . | 30,945. |
| 1842, " " | . | . | 46,678. |
| 1846, " " | . | . | 155,277. |

In sixteen years, the population has swelled from a mere handful to over 150,000 souls. During the year 1845, the increase was *one hundred thousand*, and the influx of emigrants this past year has been greater than during any previous season. Towns, villages and cities are springing into existence, and increasing, almost daily, in population ; so that where a short time since the bird of the prairie nestled undisturbed, the din of the saw and the hammer is now constantly heard. But because men and means have not been provided, in proportion to the demand, the Church of our love has not been planted everywhere it is needed. Others have stepped in, and are occupying where once we would have been welcomed. There are openings now, which also will soon be filled by others, if not by us. Shall our Missionaries be sent there? or shall they be obliged to wait until the most favorable season is passed, and hereafter find, if they shall ever be able to go, that fourfold obstacles are in their way? Now they would be gladly received by many, who are asking for our solemn services ; then they will be opposed, perhaps, by even these, because they have meanwhile been elsewhere gathered in. When can the Church expect the present opportunities to recur? Is it probable that they ever will, if now neglected or unimproved?

In a letter recently received from the Bishop, having charge of this field, he says, "In less than three months I expect to ordain seven young men, who are thoroughly Western men, all of whom have been studying more than two years, and who are anxious to settle in this Territory. I have more stations than they can supply, even if they all remain with me ; but I have not one cent to aid in supporting them."

MICHIGAN.—*Distribution of the appropriation made to this diocese for the year commencing October 1st, 1846.*

Pontiac, \$150 ; Livingston County, \$250 ; Jackson, \$100 ; Niles, \$150 ; Eaton County, \$300 ; Battle Creek, \$200 ; Homer, \$200 ; Kalamazoo, \$100 ; Itinerant, \$200 ; Flint, \$200 ; Marshall, \$100 ; Truago, \$200 ; Detroit, \$200.

The Rev. D. E. BROWN, of Flint, and D. FRAZER, of Adrian, cease to be Missionaries from October 1st, 1846.

The following have been appointed Missionaries in that Diocese, with the consent and on the recommendation of the Ecclesiastical authority :

The Rev. C. REIGHLEY to Flint ; J. LARGE to Marshall ; R. BURY to Truago ; and W. MUNROE to a colored congregation in Detroit.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from the 15th Nov. to 15th Dec., 1846.

| MAINE. | |
|--|------------|
| Gardiner—Christ Ch., $\frac{1}{2}$ | \$35 25 |
| NEW HAMPSHIRE. | |
| Concord—St. Paul's..... | 10 00 |
| Portsmouth—St. John's Miss. Soc..... | 27 00 |
| West Claremont—Union..... | 5 00 42 00 |

| VERMONT. | |
|--|------------|
| Arlington—St. James'..... | 8 00 |
| Brandon—St. Thomas'..... | 4 00 |
| Manchester—Zion Ch., $\frac{1}{2}$ | 10 00 |
| Sheldon—Grace Ch., $\frac{1}{2}$ | 4 00 26 00 |

| MASSACHUSETTS.* | |
|----------------------------|------------|
| Greenfield—St. James'..... | 15 00 |
| Do., for the Jews..... | 1 00 |
| Do., S. S..... | 5 00 21 00 |

| RHODE ISLAND. | |
|---------------------------------|------------|
| Providence—Grace Ch..... | 48 50 |
| Do., for Western Miss..... | 4 00 |
| Warren—St. Mark's, for Ill..... | 8 00 60 50 |

| CONNECTICUT. | |
|--|--------------|
| Stratford—An Individual..... | 20 00 |
| Trumbull—Christ Ch., } ann. con... 13 00 | |
| Long Hill—Grace Ch..... | |
| Wallingford—St. Paul's..... | 2 00 |
| Waterbury—St. John's..... | 50 00 |
| Watertown—Christ Ch..... | 20 00 |
| Woodbury—St. Paul's..... | 11 00 116 00 |

| NEW YORK. | |
|---|--------------|
| New York—Ch. of the Epiphany, a Lady..... | 2 00 |
| Do., An Episcopalian..... | 1 00 |
| Calvary Ch..... | 85 37 |
| Do., for Bp. Kemper's Mission..... | 2 50 |
| Do., S. S..... | 6 11 |
| St. Clement's, for Jewish Chap..... | 22 75 |
| Sing Sing—St. Paul's, a Communicant, add'l..... | 50 |
| Tompkinsville—St. Paul's..... | 10 00 |
| Ulster—Trinity..... | 10 00 140 23 |

| WESTERN NEW YORK. | |
|-------------------------------------|--------------|
| Batavia—St. James'..... | 8 85 |
| Do., for Wisconsin..... | 8 70 |
| Buffalo—St. John's..... | 21 09 |
| Leroy—St. Mark's..... | 11 00 |
| Lyons—Grace Ch..... | 12 74 |
| Mt. Morris—St. John's..... | 9 76 |
| Do., for the Jews..... | 21 15 |
| Oxford—St. Paul's..... | 12 00 |
| Rochester—St. Luke's, from "L"..... | 5 00 |
| Rome—Zion Ch..... | 6 06 |
| Syracuse—St. Paul's..... | 11 21 |
| Utica—Grace Ch..... | 34 00 161 56 |

| NEW JERSEY. | |
|---|-------|
| Belleville—Christ Ch..... | 74 06 |
| Belvidere—Zion..... | 1 10 |
| Elizabethtown—St. John's..... | 16 82 |
| Jersey City—St. Matthew's..... | 17 45 |
| Do., a Member..... | 2 00 |
| Knowlton—St. James'..... | 1 94 |
| Morrisstown—St. Peter's..... | 14 98 |
| Mt. Holly—A Lady..... | 10 00 |
| Newark—Grace Ch..... | 18 83 |
| Trinity..... | 33 79 |
| New Brunswick—Christ Ch., $\frac{1}{2}$ | 10 00 |
| Orange—St. Mark's, $\frac{1}{2}$ | 15 00 |
| Perth Amboy—St. Peter's..... | 26 74 |
| Do., S. S..... | 4 00 |
| Princeton—Trinity..... | 50 00 |
| Shrewsbury—Christ Ch., for Bishop Kemper's Mission, $\frac{1}{2}$ | 4 11 |

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|----------------------------|--------------|
| Trenton—St. Michael's..... | 50 00 350 82 |
|----------------------------|--------------|

PENNSYLVANIA.

| | |
|-------------------------------|--------------|
| Bellefonte—St. John's..... | 5 00 |
| Carlisle—St. John's..... | 28 00 |
| Easton—Trinity..... | 10 13 |
| Erie—St. Paul's..... | 20 00 |
| Germantown—St. Luke's..... | 56 75 |
| Harrisburg—St. Stephen's..... | 30 00 |
| Reading—Christ Ch..... | 10 47 160 35 |

MARYLAND.

| | |
|---|--------------|
| Anne Arundel Co.—All Hallows, for the Jews..... | 5 00 |
| Queen Caroline—Christ Ch..... | 7 50 |
| Baltimore—St. Peter's..... | 200 00 |
| From Kappa, $\frac{1}{2}$ | 10 00 |
| Baltimore Co.—St. John's..... | 5 00 |
| St. Thomas'..... | 30 00 |
| Clarksburg—Mrs. Wilson..... | 1 00 |
| Frederick—All Saints'..... | 20 00 |
| St. Mark's pa..... | 15 00 |
| St. Mary's Co.—All Faith..... | 13 71 307 21 |

VIRGINIA.

| | |
|--|-------------|
| Amelia, Powhattan, and Chesterfield Cos.—Raleigh, Genito, and Dale parishes..... | 14 00 |
| Do. for the Indians..... | 1 00 |
| Hanover Co., New Amsterdam—St. Martin's, $\frac{1}{2}$ | 7 50 |
| King George's Co., Powhattan Hill—Col. E. T. Taylor..... | 3 00 |
| Lynchburg—St. Paul's..... | 1 50 |
| Richmond—St. Paul's..... | 5 00 |
| Westover pa..... | 25 00 |
| Wheeling—St. Matthew's, $\frac{1}{2}$ | 12 50 69 50 |

NORTH CAROLINA.

| | |
|--------------------------------------|--------------|
| Edenton—St. Paul's..... | 57 00 |
| Raleigh—From the Rev. A. Smedes..... | 75 00 132 00 |

SOUTH CAROLINA.

| | |
|--|--------------|
| Charleston—St. Michael's, for Western Missions..... | 20 00 |
| St. Peter's, for Ga..... | 64 00 |
| St. Stephen's Chapel, mo. Miss. lec. for Aug., Sept., Oct., and Nov..... | 39 71 |
| Prince Frederick pa.—2 Members..... | 50 00 173 71 |

GEORGIA.

| | |
|---------------------------------------|--------------|
| Augusta—St. Paul's..... | 46 60 |
| Macon—Christ Ch., $\frac{1}{2}$ | 25 00 |
| Savannah—St. John's..... | 32 75 104 35 |

TENNESSEE.

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|------------------------------|-------|
| Bolivar—A Miss. Station..... | 15 00 |
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KENTUCKY.

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| Jefferson Co.—St. Matthew's..... | 17 55 |
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OHIO.

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|-------------------------------|-------------|
| Chillicothe—St. Paul's..... | 10 00 |
| Circleville—St. Philip's..... | 15 00 25 00 |

MICHIGAN.

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|------------------------------|------|
| Jackson—A Miss. Station..... | 4 50 |
|------------------------------|------|

ARKANSAS.

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|---|------------|
| Fort Gibson—Coll. at the Offertory..... | 12 00 |
| Fort Smith—All Saints'..... | 4 07 16 07 |

MISCELLANEOUS.

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|---|-------------|
| Offerings of three Children..... | 2 50 |
| From a Clerk, for the most needy Mission in the West..... | 10 00 |
| EW L..... | 10 00 22 50 |

TOTAL.....\$1991 10

(Total since 15th June, 1846, \$8,926 33.)

* The amount acknowledged last month from Hanover, Mass., St. Andrew's Ch., was for the Jewish Mission, and has been entered accordingly

FOREIGN.

China.

LETTERS FROM THE MISSION.

The following letters from the wives of Missionaries in China, have already been made public, but as they may reach some additional readers through the medium of these pages, and afford gratification to some already interested in the Mission, they are extracted from the religious journals in which they first appeared.

The first was communicated to the Southern Churchman by Bishop Meade, to whom it was addressed. It is dated at SHANGHAI, March 6, 1846.

"Right Rev. and Dear Sir:—Very often since I left America, I have thought of your kindly expressed wish, that I should write to you, and I do so now, more for the sake of the answer which I shall hope to receive, than because I have anything of much interest to tell you. The three months we have spent in this place have been very quiet and uneventful. We have not sought to mingle much among the people, for, as we cannot yet speak intelligibly to them, we have no object in going. Our time is wholly taken up in the study of the language, both the colloquial and written, and it seems quite sufficient to keep us employed for a very long time to come.—Of course, you have seen in books all and more than I could tell you about it. I will only say, that it is *quite* as difficult as I ever saw it described to be; and, though, if my health is spared, I trust in two or three years I shall know enough to render me useful, anything like a thorough acquaintance is far beyond my expectations. I am anxious to be able to read the New Testament in Chinese to these poor ignorant women, and explain it to them in the "Too-Pah," or spoken language. When I can do this, I shall indeed feel as if I were living to some purpose.

Miss Morse and Miss Jones have already commenced the school for boys, under the Bishop's supervision, and have seventeen or eighteen very promising boys under their care; indeed,

they might have a much larger number, if they had accommodations for them. These boys are taught by the ladies, altogether, in English, and they already know a good many words and phrases. In the afternoon they read Chinese, with a Chinese teacher; and it is really surprising to see the little fellows turn their backs to the teacher and recite column after column of these crabbed characters. They are taught hymns from our Prayer-Book, and on Sunday they commit verses out of the Chinese Testament, which the Bishop explains to them. They seem to have most excellent natural abilities, and, as they are to remain ten years under our care, we may well hope, that, with the help of God's grace, they will, when they leave us, be great blessings to their countrymen. The chief disadvantage under which the school now labors, is want of a proper location. We are crowded on all sides by low Chinese, and the boys can never go outside the door without coming in contact with much that is wicked and unseemly. None of our houses have a foot of yard in which they could exercise, so that there is no alternative but for them to play in the streets, or remain always shut up. The Bishop, I know, is very anxious to purchase a lot of ground outside the city, and erect buildings to hold both the boys' and girls' school; and I do most earnestly hope that the Committee at home will

agree to his plan. There seems every reason for supposing that property here will be secure. English merchants and Missionaries of the London Missionary Society are purchasing land and erecting very expensive buildings here; and the recent edict of the Emperor extending toleration to Protestants as well as Roman Catholics, removes every human probability that we may have to leave here on account of our religion.

I am looking anxiously for the time when our girls' school shall be commenced, but there seems to be many difficulties in the way: First, the prejudices of the people against the education of females, except in the case of a few wealthy and talented ones. I have frequently talked to my teacher, (a very sensible, well-informed man,) about it, and he always insists that women have no use for learning, that it is not "Shanghai custom;" that if they know how to embroider and play on the guitar, and the poorer ones to cook rice and wash, nothing more was needful. Notwithstanding this, I think we could get a few. But the next difficulty is, how and what they are to be taught. With regard to the boys, there is no doubt that an English education will be of great advantage to them, but the fear is, that it might prove of equal disadvantage to the girls. If they are to be taught in Chinese, we must wait till we know far more than at present, and till school-books can be translated for their use into Chinese. This whole question, however, is still unsettled, and can hardly be settled till we know more of the people.

The religious state of these Chinese is, to me, a very surprising one. Wherever we walk through the city we meet the priests of Buddah, and see spacious temples dedicated to him, all, of course, supported by the people; and yet they seem to care not a straw either for priests, temples, or idols. The most bitter reproach they can bestow on an idle young man is to tell him he is fit for nothing but to be a priest; and when we have seen religious ceremonies performed, there was not the least semblance of devotion in either priest or people. Their only objects of reverence seem to be their ancestors and dead

friends, and these, certainly, have a very strong hold upon them. The Roman Catholics are quite numerous here, they seem able to do little more than preserve the faith among the descendants of those who were converted many years ago in the reign of Kang-Hi, by the Jesuits—very few proselytes are said to be made now.

It is really a most depressing thing to walk through these crowded streets, see the hundreds of children growing up untaught, and the hundreds of old people just ready for the grave who have never so much as heard of the Saviour, and then think of the fewness of our numbers and of the time that must pass before even we, who are here now, can make any direct effort for them.

Is it possible that there are still no young men at home who are willing to leave their friends and come here to labor? I say 'leave their friends,' because really that is almost our only trial. We have all the necessities, and most of the comforts of life in abundance, and are not entirely without society. There are said to be nearly one hundred English merchants now living here, and the number is increasing. It is a great comfort to us to know that this is a far more moral foreign community than is usually found in eastern cities. It is the only city out here, I believe, in which the merchants close their houses on Sunday; and the English service at the Consulate is well attended.

The 'Morrison Education Society' is, you know, formed entirely of Americans and English living in China. They have a very flourishing school of boys at Hong-Kong, taught by one of our countrymen, a Presbyterian minister. The term of education with them is eight years, and they have more than one whom they hope to be real Christians.

There is, also, a flourishing school at Ningpo, of little girls, taught by an English lady not connected with any society. She has persevered through many difficulties and discouragements, and now has about thirty girls under her care. The most of them, I believe, she bought when the parents, as is often the case, were so poor as to be willing

to sell them. As soon as she heard of Miss Morse's arrival, she wrote to ask her to join her, and bring her fortune to support the school; but, I am happy to say, she preferred remaining among us."

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The second letter was communicated to the Episcopal Recorder, by an association of ladies engaged in the support of the Mission to China, and bears the more recent date of 20th April.

"My Dear Friends,—I should have endeavored before this to try and increase the interest felt by you in the spread of the Gospel in China, had I not thought it best to wait until we had actually commenced our work, and then give you an account of our prospects and plans, rather than merely present an outline of the scheme we had in anticipation; and I now, with much pleasure to myself, proceed to give you a simple statement of what has occurred in connection with our school, hoping it may be instrumental in reviving a Missionary spirit among you. You will have heard before this reaches you, of the reasons which induced us to select Shanghai as our field of labor, and of the satisfaction we have since felt in this choice. I will only say that we commenced house-keeping on the 1st of August, 1845, and applied ourselves to the study of the languages, preparatory to entering on our work. Mr. and Mrs. Sytle arrived here in November, spent the winter with us, and are now just preparing to move to their own house, which is only a few doors removed from ours. Mr. and Mrs. Graham are also in our immediate neighborhood, an arrangement we are all glad of, as we shall soon be the only foreigners in this part of the city. Drs. Medhurst and Lockhart have purchased, and are building near the land allotted to the English, and expect to move into their new residence in June, and this will place a separation of nearly three miles between us. The climate of Shanghai is a very fine one, and we are all at present in the enjoyment of good health. Miss Jones has found the cold much more severe than

she likes, or than agrees with her constitution. We are all still in our winter costume, although it is the end of April. The people here have manifested the most social friendly feeling towards us, and we have as free access to them as we can desire. The only obstacle in the way of intercourse with them arises from the want of a common language. We have had no visitors from among the wealthy portion of the community; but the *poor* are to have the Gospel preached unto them; and the *poor* (the mass of the people in China) are apparently ready to listen to the Gospel from our lips, and to receive the "Glad Tidings" which it brings to them, as well as to us, of a Saviour's love, and of a way of salvation for sinners. Our Missionary labors commenced with the instruction of the young Chinaman, who accompanied Bishop Boone to America. When we embarked for China, I persuaded him to let me teach him to read English; he objected at first on account of his age, and seemed indifferent about receiving an education. He afterwards consented to learn, and being naturally very intelligent, he soon began to spell. I used to select such portions of the Bible as I thought would arrest his attention, and read to him, and he soon began to show a great interest in hearing the Scriptures. As long as I would read, he would appear to listen; and as soon as he was able to spell out the words for himself, he spent much of his time in retirement, diligently studying the new page of Revelation, which had been opened before him. One night I went to my state-room to get something, and as I turned to light my candle by the dim lamp, which hung under the stairway, I saw Chai seated on a trunk and so absorbed in what he was doing, that he did not notice me until I spoke and asked him what he was reading about; he looked up and answered, "About Christ and Satan in the wilderness, but I can't understand it at all." I sat down and talked with him some time, and then told him that if he wished to understand the Scriptures he must *pray*, as well as read, and asked him if he ever prayed: he answered, "Every night and morning I say, Our Father, and I write a

few words on my slate, but I not know if they right." I told him to bring his slate and let me see, and I copied, without his knowing of my doing so, the following little prayer—"O God the Holy Ghost, bless my father and mother and brother, and bless all the world my brethren. O our Lord Jesus Christ, forgive us any sin.—I pray to Lord Jesus Christ will take away my sin. O Lord, let everybody pray to Lord, give me a new heart, and I humbly beg Jesus Christ's sake." When we arrived at Hong Kong, we had great hopes that Chai had really experienced a change of heart, but as he was about to leave us to return to his friends at Amoy, we felt that time and the test of trial must decide this question. He promised, if his father would consent, to join us at Shanghai, and resume his studies, and so we parted. In the course of the summer, Dr. Cumming wrote to the Bishop that he had seen Chai *once* at service; that he had begged him to say, "that his father did not wish him to leave home again." As we heard nothing more, we were afraid that his impressions had worn off, and that a return to the scenes of all his early associations had overcome the convictions of conscience, which he had undoubtedly begun to feel before leaving us; and I felt sad to think that one apparently so near the Kingdom of Heaven, should have wandered back into the dark paths of heathenism. But is he not faithful who has promised—"Cast thy bread upon the waters, and thou shalt find it after many days." God is to gather his own elect out of every nation and kindred under heaven; and I trust he had purposes of mercy towards the young inquirer after truth, when, by one afflictive stroke after another, he deprived him of his nearest and dearest relations, and left him destitute of every earthly comfort.

In November, Dr. Cumming again wrote, "that he had seen Chai, whom he found in great distress; he had relieved his wants, and advanced him money to pay his passage to Shanghai; for that Chai had lost his parents and two brothers, and wished to return to Dr. Boone. A few hours after the receipt of this, we were told that there was a "Soukim man" in the court-yard,

and there was a general exclamation of pleasure when he proved to be Chai; but our joy turned to sorrow when we had time to observe his miserable appearance. He was so thin and pale and poorly clad, that we found it difficult to recognize in him the healthy, bright looking young man we had parted from only a few months before. He sat down much exhausted, and told us his sad story, in simple, but touching words. The day after he got home, his mother had been taken sick, and died in nineteen days; then his father died of dropsy at the end of another month; and two brothers fell victims to fever. Chai, worn out with distress, and mourning them, was attacked with fever himself and reduced to a very weak condition. All the expenses of the family fell upon him, and exhausted what little money and property he had brought back with him from America; but to this he never alluded until we asked him about the state of his wardrobe and finances, and then he told us of it more in the way of explanation than with the wish of exciting our sympathy. As he had returns of chills and fevers, the Bishop put him under Dr. Lockhart's care, and he has gradually recovered his health, although at times he still looks very weak. As soon as he was able, he again resumed his studies, and manifested the same interest in reading the Bible which he had formerly done, and I found he had parted with everything but his *book*. He seemed much dejected when I spoke of his friends, and appeared anxious to know what we thought had become of them. Said he had tried to persuade his mother to see Dr. Cumming, but that she was afraid of the foreigner, and had refused. I asked him how he had felt in the midst of his troubles. He said he had felt willing to lose his friends, because he knew God had taken them from him. He had no doubt now about our religion being true; he felt himself to be a sinner; and that he must trust to Christ for the pardon of his sins. He seemed very much humbled and subdued, but said he was very happy. The Bishop felt quite willing to baptize him, but thought it best to wait and see whether his feelings were the fruits of

God's spirit in his heart, or whether they merely resulted from disappointment and affliction. At last he asked Chai if he would like to be made a member of Christ's Church by baptism. He replied—"Oh yes, he would like it very much;" and really evinced the most unfeigned pleasure at the idea, and told me, with an animated countenance, that "Bishop Boone was going to baptize him;" and spoke of it openly among the Chinese. Easter Sunday was appointed for the purpose, and Chai went through a course of instruction. The Bishop going up two evenings in each week to him, and I continuing daily to read with him. One night the Bishop was talking to him in his study, and asked him if he felt satisfied, and happy, (for one of the ladies had noticed him in tears several times,) he answered—"Oh yes, he was very happy,"—but said the Bishop, "is there nothing on your mind which troubles you?" "Only one thing"—Chai replied—"When I think of my two brothers, still left at Amoy, (both younger than himself,) that makes me unhappy, for I don't know how they will do, and I wrote two letters to Dr. Cumming and Mr. Brown, and begged them to see after them, and try to get them to follow Christ's religion, for I want those two to go to heaven." The Bishop told him, "it was natural he should feel anxious about his unconverted friends, but he must pray for them—that the Gospel was preached in Amoy, and God might lead his brothers to hear and receive it, and that he must leave them to God." The Bishop told me, that Chai burst into tears, and said—"Oh! God so good to me." Once when he was reading to me, he stopped and said,—"Oh! I wish I can see China like America." I asked him in what respect?—he said: "Oh! American people all seem so happy, and every thing in America so good, and China people are so poor, and they have so many bad things,—quarrel and lie, and all things, and I think it because America have Christ's religion, and I tell these people, and tell them, the Gods they pray to cannot help them. Oh! I wish I could speak every language in China, I feel I want to go to every part and tell them Christ." On Easter Sun-

day he was baptized, and welcomed into our little company, as a brother. The room was full of Chinese, and they were as quiet as possible. The two teachers looked on with countenances expressive of deep interest, and Foong told me, he thought before long, there would be many Shanghai men who would wish to follow this doctrine, and that it was "ting han"—very good. Chai will be confirmed on Whit-Sunday, if nothing happens, and then be admitted into the communion.

Attached to our dwelling, there is a warehouse, where the Bishop has had a school-room, and an eating and two sleeping rooms fitted up. This place can accommodate about eighteen boys, and the Chinese. New Year was the time appointed for receiving and examining scholars. Our teachers said—if we wanted day scholars, they thought we could obtain a number; but doubted whether the people would be willing to give up their children altogether. The Bishop told them, that all the boys who entered the school, must do so, to remain ten years if they lived so long; and that no parents need apply unless they were willing to sign a bond, giving them up for that time. When the time arrived for receiving the boys, we found there were as many applicants as we had accommodations for. And the Bishop told the parents and friends that he would not have the bond signed for a month, as the boys must be tried before we agreed to take them as permanent pupils. Misses Jones and Morse entered on their duties, and soon became very much interested in their little scholars, and with one or two exceptions wished to retain all of them. However, when the month was expired, and the parents were called to fulfil their engagement, there was a great commotion produced. One and all refused to come to terms, and we feared the school would be broken up. The Bishop just told the people they might do as they pleased—he expected to benefit them, and not they him—they might take away the boys, if they liked, but he would receive them on no other terms,—and this is just the way to treat the Chinese. It was really amusing to see the struggle that went on in the minds of these

anxious parents—here were advantages offered them, which they could not bear to refuse, and then there was the lurking suspicion of what our real motives were, in wishing them to sign that paper, which gave us power over their children. There was one Foukien man, whom Chai had induced to bring his three sons to school. One of the boys was sixteen years old, and he had only been taken at Chai's urgent request, and because of the great desire he showed to learn English. The father of these boys was one of the most anxious of those who kept hovering round, unable to make up his mind as to the course he should pursue. He said in Foukien, not knowing that Bishop Boone understood him, "that he had never meant to sign the bond, but that he had brought his boys, hoping that the eldest would catch Dr. Boone's heart, and he would let him stay in the school three or four years." Chai told him, "such conduct was not right, for that he had made him understand plainly the condition on which the boys would be received, and that *nine years and a half* would not do." The Bishop left them to settle the matter among themselves, and many and long were the consultations held in the school-room and study. At last one day when we were at dinner, Chai came in, and in the most earnest manner said—"Now that Foukien will write, only one thing more he wants to know." What is that, said the Bishop? "Why he says that oldest boy is engaged to be married when he is twenty years old, and before he is twenty-six he will have two or three children, and what would Bishop Boone do in that case?" He more added, that "if he lived ten years himself, he would be willing to support this expected family; but if he died, would Dr. Boone see that they were provided for?" The Bishop promised that the matter should be attended to, and then the poor man, with (I am sure) a most anxious heart, signed the dreaded pledge. I have a waiting-woman who is a widow, and she had two little boys in the school. The poor woman got her head filled with fears that her children were to be transported to America, and said she could not sign; however, when the men overcame their scruples, she came forward too, and,

with the manner of a person who was signing a death-warrant, made her mark on the paper. Now we have sixteen boys altogether, two or three of them are on trial, and therefore not yet secured; but we shall have not the least difficulty in getting as many as we want. I do not think we can carry out the school on an extensive scale unless we build. The city is crowded and filthy, and the streets dismally narrow—the boys have no place for exercise, unless they run out into these streets, and that every body must feel would be ruinous. Chai now takes them out for a walk when the weather is good, and he told me that at first he found it very hard to gather them up. They would run in all directions, and he wanted them to walk two and two in a quiet manner. Miss Jones and Miss Morse teach the boys English from 9 until 12 o'clock every day. The Bishop now opening the school with prayer in Chinese, at 12 the boys have their "middle day meal"—and at 1 the Chinese teacher instructs them in Chinese. They remain in school until 5, when they have their dinner, and then go to walk. Every Thursday afternoon their *queues* are plaited, and they are dressed nicely and allowed to go home and spend the night with their parents, but very few of them care about availing themselves of this privilege, for the ladies generally find them all back again by bed-time, and they really do seem happy and contented, and are a very smart set of little scholars. Misses Jones and Morse are really devoted to them, and seem very happy in the discharge of their duties. Mr. Syle has commenced to give the boys lessons in singing, and they seem much pleased with this branch of their education. A short time in the morning (before their school hours,) is devoted to this object. We have had several girls brought to us, but at present have no accommodation for a girls' school. Mrs. Syle has taken one girl and intends to teach her; but we must have buildings before we can enlarge our operations, and then we shall want more teachers.

And now, my dear friends, what more shall I say, to interest your feelings, and influence your exertions in behalf of our

work? Surely the fact that the people here are willing to give us their children to be instructed in the doctrines of our most Holy Religion, ought of itself to move the hearts of Christians at home, to aid us in our endeavors to make known to these immortal heathens, "the way, the truth, and the life." The way of Salvation—the *truth* as it is in Jesus—the Life eternal. Oh! it is not only your money we want (we do not pretend to despise that), but when we look around on the swarming population of this place, and then abroad on the millions of Chinese, we cannot but feel,—“what are we among so many.” And we realize the necessity of having Christ’s blessing and the Spirit’s influence. Give us your prayers then—as well as your pecuniary aid—my dear friends, and let us feel encouraged in our work, by the reflection that the effectual fervent prayer, which availeth much, is ascending for us from many a Christian heart and home. I will from time to time write to you, as we shall have anything of interest to communicate.

The Bishop says there is no serious understanding, that we are to support the future *nurseries* connected with our school. And now with Christian love, believe me most sincerely yours.”

A late arrival from China, brings us the July number of that valuable journal, “The Chinese Repository;” from which we select the following article. It is deserving of being placed on record, as detailing the early stages of Missionary enterprise in China, immediately subsequent to the war with England, and the opening of the Empire to the effects of Christian zeal.

AMOY: MEMORANDA OF THE PROTESTANT MISSIONS FROM THEIR COMMENCEMENT, WITH NOTICES OF THE CITY AND ISLAND.

There are three Missionary Societies represented at Amoy. The American Board of Commissioners for Foreign Missions, the Presbyterian Board of Foreign Missions of the United States, and the London Missionary Society.

At the first founding of the Mission, the American Protestant Episcopal Church had also a representative there, in the person of Rev. Doctor (now Bishop) Boone of Shánghái. The following statistics of the station, which I send you for publication, may be useful for reference hereafter, and I would request that the same, and all other interesting facts regarding Missions at the respective ports in China, be collected and preserved in the pages of the Chinese Repository.

I shall first speak of the *laborers*. The Mission began by the arrival of the Rev. Messrs. Abeel and Boone at Kúláng sú, the 24th of February, 1842. These Missionaries came to prepare the way, and selecting a position within the precincts of military protection, they fitted up a house, and at once began the public and stated preaching of the gospel. When it was safe and healthy for families to reside at Kúláng sú, Dr. Boone returned to Macao for Mrs. Boone. Medical labors commenced June, 1842.

Messrs. Boone and McBryde with their families and Dr. Cumming arrived June 7th, 1843, which was the first reinforcement. Mrs. Boone died August 30th, 1842. Mr. and Mrs. McBryde left the station January 13th, 1843. Dr. Boone departed for the United States February 10th, 1843.

Dr. and Mrs. Hepburn arrived Nov. 25th, 1843. Messrs Doty and Pohlman with their families arrived from the Borneo Mission, June 22d, 1844. Messrs. John Stronach and Wm. Young with their families arrived from the Singapore Mission July 8th, 1844. Mr. Lloyd arrived December 6th, 1844. Mr. Abeel left for the United States on account of complete prostration of health, December 19th, 1844. Mr. Brown arrived May 6th, 1845. Dr. and Mrs. Hepburn departed June 28th, 1845. Mrs. Pohlman died Sept. 30th, 1845. Mrs. Doty died Oct. 5th, 1845. Mr. Doty and Mrs. Stronach left Nov. 12th, 1845. Mrs. Stronach died at sea on her passage to England. Total of men who have belonged to the Mission, *eleven*. Total of women who have belonged to the Mission, *seven*. Greatest number at one time present, *eight men and five*

women. Least number present since the station was first occupied, *two*.

Of the foregoing, *three* are Missionaries of the A. B. C. F. M. viz, Messrs. Abeel, Doty, and Pohlman; *four* are Missionaries of the A. P. B. F. M. viz. Messrs. McBryde, Hepburn, Lloyd, and Brown; *two* represent the L. M. S. viz. Messrs. Stronach and Young. Dr. Cumming is not connected with any Missionary society.

Another class of facts relates to the *labors* of the Missionaries. The first great work has been the study of the language, so as to speak intelligibly and fluently with the people. In doing this paramount attention has been given to the *tones*, and no word or phrase has been considered as learned, and consequently usable, till its original tone, and the modulation of that tone in combination, have become familiar, and the Missionary could *speak it out with confidence*. It is thus that the language is spoken with the precision and accuracy of mathematical demonstration; and if the Missionary work at Amoy has gone on steadily, and promises fairer than at the other ports, the writer is of opinion that it is owing, under God, to *learning the language by rule*, and not relying on the uncertainty of imitation, and to *stated intelligible and formal exhibitions of divine truth on the Lord's day, and during the week*. This statement addresses itself loudly to all who are preparing to preach the Gospel in China, and its language is, *be sure you are understood*, and when you have attained this great end, then, preach, *preach, PREACH*. Every Missionary should, as soon as possible, have a stated time and place for preaching the word of life. My own rule would be—a chapel for each Missionary. No man should be a day without a chapel he can call his own, just as soon as he can speak intelligibly. But again let the caution be heeded, be sure you are understood. "Alas! for a Mission, where the absorbing object of attention with any of its members is anything else, than how Christ crucified shall be preached to the heathen so as most effectually to persuade them to be reconciled to God."

The following statistics will show the progress of operations at Amoy. First

preaching at Kúláng sú, March 6th, 1842. First preaching at Amoy, January, 1844. Bible class commenced March 21st, 1844, with twelve attendants. Second chapel opened Dec. 1st, 1844. Commenced daily revision of Chinese Scriptures Dec. 12th, 1844. Third chapel opened August 24th, 1845. First meeting for females December 16th, 1845. First opening of the chapel of the American Board for daily services, December 22d, 1845. First Chinese monthly concert, January 5th, 1846. First baptism of native converts, April 5th, 1846. Opening of Chinese girls' school, May 11th, 1846.

The monthly concert is a season of deep interest. Papers previously prepared are read by two of the teachers. The subjects are history of other Missions, such as that at the Sandwich Islands, Society Islands, Ceylon, memoirs of distinguished converts, accounts of Mohammedanism, &c., &c. The Missionary who presides makes a short address founded on Scripture, and prayers are offered by three of the brethren. Sometimes the meeting continues for more than an hour and a half, and the interest is kept up throughout.

There are twelve interesting girls in the school, now under the superintendence of Mrs. Young. The number could be greatly increased, provided means and health were at command. A boys' school is in contemplation as soon as more help arrives. Operations of all kinds, stated, itinerary, in the city, in the country, by preaching, by teaching, and by distribution of books, can be carried on freely and entirely without molestation to any extent, and the grand desideratum of the Mission at this time is MEN, who like Barnabas shall be "good and full of the Holy Ghost and of faith," that through their instrumentality "much people may be added unto the Lord."

The first Sabbath in April, which happened also to be the anniversary of the Chinese feast of the tombs, was a day of solemn and joyful interest to the Missionaries at Amoy. It was a time of in-gathering, and the exercises of that occasion will long be remembered by those who participated in, or were eye-witnesses of them. It is in the hope of

leading others to rejoice in the progress of the truth, and to awaken the sympathy and prayers of Christians for these first converts, that the following particulars are communicated.

The candidates for baptism were two aged Chinese, Wáng Fuhkwei, and Liú Wanshié, (in the Fuhkien dialect Ong-hok-kui and Lau-un-sia,) the former seventy, and the latter sixty-nine years old. They are known in Amoy by the names of Hok-kui-peyh, and Un-sia-peyh. *Peh* (peyh) is a term signifying uncle, and is conferred by way of respect on elderly men. Hoh-kui-peyh is a native of Nán-ngán, about twenty miles from Amoy, and came to the city at the age of seventeen. His first employment was that of a mill-grinder, for which he received the compensation of three hundred cash, or twenty-five cents a month and his food. At the age of twenty-two he enlisted a soldier, and carries scars received in battles fought with pirates. When nearly fifty years of age, he opened a shop for the manufacture and sale of idol paper, a business which then afforded a good profit, and from which the old man soon realized a competent subsistence for himself and family. After the first Missionaries had been at Kú-láng sú about six months, he was brought to hear preaching by a friend, and became at once impressed with the reasonableness of the truth, and the utter folly of idolatry. For three years and a half, he has been a steady attendant on all the means of grace, and a diligent seeker of salvation. His conversion has been gradual, though marked. He has since had many domestic troubles, and in the midst of all has shown a spirit of Christian fortitude and resignation. His employment being indirectly connected with idolatry, caused him great uneasiness, and he abandoned it.

Un-sia-peyh, is a native of Tung-ngán, ten miles from Amoy, and came to the city about seven years ago, to take the store of his brother who died. He was brought to the chapel by Hoh-kui-peyh, more than two years ago, and has since continued a diligent and devout hearer of the Gospel. At their public examination these old men re-

ferred to Mr. Abeel, as the Missionary from whom they first heard the glad tidings of great joy. The idols in the house of Hoh-kui-peyh, all belonged to different members of his family, and he has insisted on their removal from the public hall, where they have been worshipped for many years: this, after a long struggle, has been done. The only idol in the possession of Un-sia-peyh has been formally handed over to the person from whom he asked baptism, and is now in his possession. It is an old, dirty, broken headed Tá Peh kung, and has been sacredly adored for generations.

For many months these old men desired to profess the name of Christ, but they were put off. Though they prayed acceptably at the prayer meeting, and were regular in their attendance at the Bible class, the Sabbath day services and the other means of grace; though correct in all their deportment, and uniform in their attachment to God's servants, and to the truth as it is in Jesus; yet, being old in sin, and young in grace, we feared they were not sufficiently instructed, and that possibly they might be actuated by sinister motives, and expect some worldly profit by their connection with Missionaries. For three months previously to their reception, the solemn act was before their minds, and they made it a special subject of prayer. As an aid to self-examination they were furnished with questions on practical religion, and the nature of the ordinances to which they were to be admitted.

The exercises on the occasion were as follows: a sermon on baptism was preached at the chapel of the American Board, by the Rev. Mr. S. who showed clearly and fully its nature and design. He stated that it strikingly represented the sinfulness of our nature, and the necessity of purification by the blood and spirit of Christ:—that in order to its reception, we must believe in Christ as our prophet, priest, and king; that, as the initiatory ordinance of Christianity, it signifies that the receiver takes on himself the character of a disciple of Jesus; that he is saved not by his baptism, but by that which it represents, and must not only be zealous at the

commencement of his course, but endure unto the end.

After this, the audience convened at the dispensary chapel, where the Rev. Mr. P. addressed them on the nature of the Christian Church, its head, its members, its initiatory rites, and its discipline. Then the aged candidates arose, in the presence of the assembly, and with deep solemnity made a profession of their faith in Christ by clear and emphatic replies to the following questions :

1. Do you believe in the only true God, distinct in three persons, Father, Son, and Holy Ghost, who made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass either in heaven or earth, without his divine will ?

2. Do you believe that you were conceived and born in sin, and therefore a child of wrath by nature, wholly incapable of doing any good, and prone to all evil, and that you have frequently both in thought, word and deed, transgressed the commandments of the Lord ; and are you heartily sorry for these sins ?

3. Do you believe that Christ, who is the true and eternal God and very man, who took his human nature on him, out of the flesh and blood of the virgin Mary, is given by God to you, to be your Saviour, and that you receive by this faith, remission of sins in his blood, and that you are made, by the power of the Holy Ghost, a member of Jesus Christ and of his Church ?

4. Do you assent to all the articles of the Christian religion, as they are taught in the Christian Church, according to the word of God, and purpose steadfastly to continue in the same doctrine to the end of your lives ; and also do you reject all heresies and superstitions, repugnant to this doctrine, such as the idolatrous rites and mummeries rife among the Chinese (here a long catalogue of heathen rites and errors were enumerated ;) and do you promise to persevere in the communion of this Christian Church, not only in the hearing of the word, but also in the use of the Lord's supper ?

5. Have you taken a firm resolution always to lead a Christian life ; to forsake the world, and its evil lusts, as is becoming the members of Christ, and

his Church, and to submit yourself to all Christian admonitions ?

After the rite of baptism was administered to the candidates in a kneeling posture, they stood up, and gave solemn heed to a warning on *steadfastness in the faith*, by Mr. P. 1. He warned them to *guard their hearts*, and be instant in prayer, and the study of God's word, assuring them that defection begins in the closet, and that their only security was in fervent prayer, and a devout reliance on the Lord Jesus Christ. 2. He urged each of them to become *an example* of love to God and man, so that all might see that they were different from what they once were, and different from all around them. In case of having to encounter the scorn and derision of their idolatrous countrymen, they were warned not to render evil for evil, or railing for railing ; but contrariwise, blessing. 3. They were told of the *goodness of God* to them in calling them in their old age to hear the Gospel, and embrace it to the saving of their souls ; and called upon to render devout thanksgiving to *Him* for this unspeakable mercy. (Here they could not contain themselves, but gave a loud and hearty response.) 4. They were urged to *activity and zeal* in the cause of Christ, by speaking a word in season to their friends and neighbors, by imitating the example of Christ to "go about doing good," and as long as life lasted to make it their business to spread abroad the savor of his blessed name. Finally, they were warned to *remain firm unto the end*, and amidst all the temptations of the world, the flesh and the devil, to consider him that endured such contradiction of sinners against himself, lest they should become weary and faint in their minds.

I need not say that the occasion was a solemn and affecting one to us, and that the most serious attention was given by the heathen who were present. But the services of the day did not end here. In the afternoon the Missionaries met for the celebration of the Lord's supper, and for the first time sat down with these good old men, rejoicing in hope of the glory of God. There were fifteen or twenty spectators, and the services were conducted mostly in Chinese. Mr.

Y. gave a lucid account of the origin of the ordinance, its nature, and its great design. Mr. S. administered the elements, and gave the closing admonition, speaking of the love of Christ to us, as exhibited in his death, and of the great object of that love being to excite our love to him, and thus draw us to his service. Thus passed this season of thrilling interest, and who will not, on perusing this, lift up a prayer to God, that these first fruits may be speedily succeeded by an abundant harvest? The attention on the preaching of the word by several constant hearers still continues undiminished, and we are not without hope that God is drawing others to himself.

It may be asked, how these two disciples appear since their baptism? I reply, they have thus far adorned their profession, and seem to be sensible of their weakness, and in constant fear lest they sin against God. Hoh-kui-peyh has been called to drink the cup of sorrow in the death of a beloved son. His feelings and exercises of mind then were closely akin to those of David on a like occasion. He besought God for the child, saying, "Who can tell, whether God will be gracious to me, that the child may live." But when the child was dead, he acquiesced with sweet and joyful submission, and was comforted in the reflection, "I shall go to him, but he shall not return to me." Un-sia-peyh has opened a small store, which is conducted on Christian principles, and *closed every Sabbath*, though in so doing he has to withstand much obloquy, and is often entreated to sell a little. Thus these first disciples are letting their light shine, and though from their age, too much should not be expected, yet from their extreme caution and circumspection, their private devotion and their habitual attention on every means of God's appointment, we doubt not their path will be like that of the shining light which shineth more and more unto the perfect day. And well is it remarked, by one long conversant with the minutiae of foreign missions, "If we would make anything of converts in pagan lands, we must bring them to the ordinances of the gospel, and into the church, as soon as they give

satisfactory evidence of regeneration; for they are too child-like, too weak, too ignorant, to be left exposed to the dangers that exist out of the fold, even until they shall have learned all fundamental truths. The school of Christ for young converts from heathenism, *stands within the fold*, and there, certainly the compassionate Saviour would have them all gathered and carried in the arms, and cherished even as a nurse cherisheth her children."

"Since the war with England, this city has secured some little importance in the estimation of merchants as a place of trade, and of Christians as an opening for the ingress of the Gospel into the interior of this part of the Celestial Empire. The public will doubtless, for these reasons, feel some interest in any items of information proceeding from this city. It is the object of the present communication to furnish, if possible, some additional facts to those already known respecting Amoy and the island upon which it is built.

The position of this city gives it many advantages in a commercial point of view. It is conveniently situated for trading with many of the important cities and villages of the Fuhkien province in which it lies. Your readers, no doubt, know that the city is not built on the main land, but on an island of the same name, which is separated from the continent by a channel of one or two miles in breadth. The island is about thirty-five miles in circuit, or ten miles across. It is somewhat circular in form. The southern and western portions are very much broken by a range of granite hills, which extends along the coast, receding at intervals from the sea and leaving small but beautiful plains, which are laid out in fields and dotted with villages. The hills themselves are generally too barren and ragged to admit of cultivation—where water, however, can be procured at a sufficient elevation, the sides of these hills are terraced and made to yield some vegetables to the hand of industry. In one or two instances, there are small table-lands lying on the summit of this range, which also have their well-ordered farms and contiguous

villages. The principal use to which the sides of these rocky hills are appropriated, is to supply burial-places for the numerous dead. The city of Amoy is situated on the western side of the island, and its population, living and dead, completely covers the hills and vallies in and around the place. So numerous are the graves that one can scarcely avoid them in his rambles beyond the suburbs of the city. They protrude their unseemly forms on every side of the path, and impart a gloomy aspect to the surrounding scenery.

Leaving the hills and passing to the north and east portions of the island, one finds himself in a beautiful region of country, thickly studded with compact built villages and teeming with human beings. This section of the island is comparatively level, and is under complete cultivation. It is a great relief to the mind to ramble beyond the limits of the city and its adjacent burial grounds, and enter this region where the prospect is scarcely marred by a single monument of mortality. The roads or paths are generally narrow, but afford pleasant walking, or riding on horseback.

The soil of the island is naturally thin and unproductive, except in the small vallies where water is found, and where the mould of the higher regions has been collected by mountain torrents. The industry of the Chinese has, however, in some measure, overcome the original barrenness of the ground, and now secures tolerably good crops. The productions consist chiefly of sweet potatoes, paddy, wheat, sugar-cane, ground-nuts, and garden vegetables. The prevailing feature of the island, except where the hand of cultivation is constantly employed, is naked barrenness. The eye searches in vain, except in a few favored spots, for the larger species of the vegetable kingdom. In the villages and around the temples, the comfort and convenience of men have prompted them to plant and nourish a few shade trees, and on the tops of some of the hills a few scattered firs are growing. The island produces no fruits except such as may be found in very limited quantities in private gardens. The markets of the city are abundantly

supplied with oranges, plantains, pome-
los, pears, peaches, and other fruits in
their season, but these are all brought
from other parts of the province. Even
the regions around Fuhchau fu supply,
in part, the fruit markets of Amoy.

The island produces very little animal
food. But few domestic animals are
raised upon it. The poultry, pork and
beef found in the market, are brought
from the main land. Cultivating the
ground and fishing seem to be the prin-
cipal employments of the village popu-
lation—some labor as boatmen and
sailors.

The inhabitants of the city are prin-
cipally engaged in commerce and in
manufactures for home consumption.
So far as the writer's information ex-
tends, but few articles for export are ma-
nufactured in this place. Perhaps the
chief exceptions are shoes and umbrel-
las. Considerable quantities of these
are manufactured here and exported;
most other exports come from the neigh-
boring cities and from the interior, and
are here shipped for other ports. There
are, probably, three hundred junks of
all sizes trading at this port—many of
them are the property of Amoy mer-
chants. They trade with the northern
and southern ports of China, with the
island of Formosa, in the Straits of
Singapore and ports in that region. Be-
sides, a daily communication by means
of small vessels is kept up with the prin-
cipal cities which can be reached from
Amoy, by water; boats go and come
loaded with passengers and merchan-
dize. In fact, most of the important
places on the main-land and far in the
interior are dependent upon this place
for many articles of consumption which
they do not manufacture themselves,
but which they find imported into this
city. This creates a large native trade
with Amoy, and gives it an importance
which it could not otherwise com-
mand.

Of the population of the island not
much can at present be said. The
whole island contains probably 350,000
or 400,000 inhabitants. The aggregate
of 66 villages with which more or less
communication has been had, and many
of which have been visited, is according
to statements received from the natives

and confirmed in many cases by personal observation, 40,660. There are 136 villages on the island, and some of the largest are not included in the preceding estimate. Perhaps 100,000 is as close an approximation to the true number of the village population as can be made under present circumstances. The city and suburbs, at the lowest computation, contain 250,000, some say 300,000 inhabitants. This makes the whole population of the island, as before stated, 350,000, or 400,000.

This is a large number of human beings to be crowded into so limited a space, and one would infer from such statistics that the prosperity of trade and manufactures must be great to allure together and support so many persons in so small a compass. How far this prosperity really extends, the writer has not facts sufficient upon which to found any statement beyond what has already been said, except that the majority of the population does not exhibit any internal evidences of being in prosperous circum-

stances. Many complain of oppressive taxes. To one wholly ignorant of the character of this people and passing through this island, the inference from what he would see, would be that the place is on the retrograde—or at least stationary. True, he would see the fields in a high state of cultivation and many residences possessing comfort and plenty within—but he would also see a far greater number of wretched dwellings and neglected temples and a vast amount of squalidness. These things would indicate anything but general prosperity. The demand for laborers is fully supplied and much more than supplied, consequently the fields will be well cultivated and the wealthy will occupy fair dwellings, but for the laborers themselves all is pressing necessity or pinching poverty. A few are enriched by commerce and abound in plenty; the mass live as they can, consuming to-day the little they have earned and compelled to permit the morrow to care for the things of itself."

Intelligence.

CHINA.—We have been favored, by a friend, with the perusal of a private letter from Bishop Boone, of the date of 24th of August last, and have taken the liberty of making the following extract, which we doubt not will prove highly interesting to the friends of that Mission.

"I have been incessantly engaged for the last six months, first on the Gospel of St. Matthew, then on a Catechism which I have prepared for the use of candidates for baptism. It follows closely our Church Catechism, being an explanation of the Creed, Ten Commandments, Lord's Prayer, and Sacraments. It is very plain and simple. My teachers tell me that all the Chinese who have seen it are delighted with its system, order, and clearness. An English merchant (a member of the Church) got a copy of it from me, and gave it to one of his servants. The man was so pleased with it that he petitioned for copies for his friends. These proofs of its adaptation to the

wants and intellects of the people, have been very gratifying to me; and I am disposed to think we shall do more good by getting up, in various parts of the town, Catechetical classes, than in any other way of laboring, except preaching.

Mr. Graham and Mr. Sytle are memorizing the Catechism, and, as soon as they have learned it sufficiently well, I shall request them to form classes in their parishes, and endeavor to impress the great truths of the Creed upon the minds of their catechumens. By this means, I shall get them actively engaged among the people many months before they can preach.

Since the Catechism was completed,

I have made a translation of the Morning Service of the Prayer-Book, the Service for Adult Baptism, the Confirmation, and the Communion Services. The first two I have blocks cut for, and an edition of one thousand printed. The last two named services I shall keep in manuscript, having a dozen copies of each made for use, in case they may be wanted. I have also, with great care, reviewed a translation of the Epistle to the Romans. These have so occupied me with the written characters that I have been unable to study the colloquial dialect of this place as much as I had desired, with a view to immediate preaching. But these were very necessary and important matters, claiming immediate attention; and I feel devoutly thankful to God that I have been permitted to accomplish them. The translation of the Prayer-Book may be improved, and I trust will be, but it is in very fair Chinese, and will answer our purposes for the present. I shall commence to-day my first sermon, from the text, "Go ye into all the world, &c.," to be followed by a course on the Creed. I have determined to write my sermons in English, so that I may be at ease whilst composing, and be able to say to the people what I think they need. I shall then translate this into Chinese, and, with the help of my teachers, transfer it to the native dialect. This will re-

quire great labor, but I am determined, with David, not to give the Lord that which costs me nothing. Six months of this labor, or twenty-six sermons thus prepared, will carry me through all the terms and phrases I shall want, to make known the truths of the Gospel. If health and life is spared to me, I hope, at the end of six months, to be able to preach an intelligible Gospel sermon, in this dialect, at any time, on half an hour's notice. The Lord mercifully grant it.

I feel myself much more deeply engaged in the Missionary work than when I was here before. In truth, the work itself seems advanced, without the help of human hands, a generation or two. * * *

I have determined to hire another house, for the purpose of enlarging my school. There is one behind Mr. Syle's that will answer the purpose, the lower story to be used as a chapel, and the upper for the boys' rooms, so that next New-Year's day we may take twenty more boys. The position of this house is most happy, as we could not expect to get a chapel for less than the sum we shall pay for this; and had it been distant from us, we could not have put it to any other use; as it is, we can apply it to the double purpose I have mentioned, giving Mr. Syle the care of the boys at night." * * *

AFRICA.—In answer to the many inquiries concerning the African Mission we have to state that no letters from any of the Missionaries have been received since the publication of our number for June last. No vessel has arrived direct from the Station, and we may therefore have to wait for the return of the ship which carried out the semi-annual supplies for the Mission in August. As intimated in our last, arrangements have been made for opening a channel of communication *via* London and Sierra Leone, by which it is hoped a much more frequent intercourse can be maintained.

CONSTANTINOPLE AND ATHENS.—No intelligence has been received from either of these Missions since the last number went to press.

FUNDS.—We had occasion a few weeks since to address many of the Clergy, representing the wants of the Foreign Committee, and soliciting at an early day, a share of the contributions of their several parishes. We cannot forbear express-

ing the gratification afforded us by the many kind replies which have been received, and by the palpable evidence manifested of the interest existing in our Foreign Missionary operations, and of the readiness to sustain the Committee in their efforts to advance the cause of the Gospel of Christ.

The Secretary, in his visits to those parishes within his reach, and the Special Agent in those which are more remote, have both been cordially welcomed, and their appeals liberally responded to. The remittances to London, which were most urgently needed for the October quarter, have been made; and the Committee indulge the hope that other Churches, who have not yet made their offerings, will do so in time to relieve us from embarrassment in meeting the drafts due on the 1st of January. What time in our whole year so suitable for a collection and sermon for Foreign Missions, as the season of the Epiphany?

The anticipated drafts from Africa have only been in part presented, and to meet those which are yet to arrive, and to cover the account of the Foreign Committee with their bankers in London, for the first quarter of the new year, there will be needed, between this day and the first day of February, five thousand dollars.

December 15th, 1846.

THE SEASON OF THE EPIPHANY.—We thank a clerical friend for the following suggestion, appended to a letter containing a remittance, and trust he will excuse our placing it before our readers, in the hope that some may be thereby prompted to “go and do likewise.”

“It has long since struck me that the Foreign Committee have not made as much as they might do out of the season of the Epiphany. If churchmen ought ever to be willing to REMEMBER THE GENTILES, they should then. To provoke others, I have called my January collection for some time an Epiphany collection. Last year I wrote a short communication for the Banner of the Cross, upon this point, and called the attention of your treasurer to it. I have no motive in all this, surely, but in making Church principles work in your favor, if possible; yet I never learned that any notice was taken of my efforts.”

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th of Nov. to the 15th of Dec., 1846:

MAINE.

Gardiner—Christ Ch., from monthly coll., $\frac{1}{2}$ 35 25
Do., S. S., do., for Africa..... 27 98 .63 23

VERMONT.

Manchester—Zion Ch., Juv. Miss. Soc., for ed. Africa..... 6 00
Montpelier—Christ Ch., Hon. J. F. Redfield..... 5 00 11 00

MASSACHUSETTS.

Greenfield—St. James' Ch. off'gs..... 10 00

RHODE ISLAND.

Providence—Grace Ch., Sunday off'gs..... 5 00
Do., for Constantinople..... 1 00

| | | |
|--|-------|-------|
| Warren—St. Mark's Ch., for ed. of Geo. W. Hathaway and Julia A. Brown, Africa..... | 5 00 | |
| Westerly—Christ Ch..... | 25 00 | 36 00 |

CONNECTICUT.

| | | |
|---|------|------|
| Essex—St. John's, for Constantinople..... | 5 00 | |
| Pomfret—Christ Ch..... | 4 00 | 9 00 |

NEW YORK.

| | | |
|--|--------|--------|
| Flushing, L. I.—St. George's Ch.... | 51 40 | |
| New Rochelle—Trinity Ch..... | 26 00 | |
| New York—Christ Ch., mo. coll.... | 46 55 | |
| Do., S. S., for ed. of a child in China..... | 25 00 | |
| St. Andrew's Ch..... | 5 03 | |
| Calvary Ch., half of coll..... | 77 25 | |
| Do., special, for Constantinople..... | 5 50 | |
| St. Bartholomew's Church, for China..... | 40 00 | |
| Do., for Africa and China..... | 140 00 | |
| Do., Missions generally..... | 146 76 | |
| Grace Ch., Missions generally..... | 275 00 | |
| Do., for Africa..... | 40 00 | |
| Do., for China..... | 35 09 | |
| A Friend, for Atheus, \$5; Con- stantinople, \$5..... | 10 00 | |
| Family-Mile Box..... | 1 63 | 926 14 |

WESTERN NEW YORK.

| | | |
|---|-------|-------|
| Geneva—Trinity Ch., \$5 & \$5, China..... | 10 00 | |
| Do., \$5 & \$4, Africa..... | 9 00 | |
| Le Roy—St. Mark's Ch..... | 11 00 | |
| Lockport—Grace Ch., 3 male Com- municants, Africa..... | 3 00 | |
| Mount Morris—St. John's Church, Africa..... | 5 00 | |
| Do., \$6 & \$21 14, China..... | 27 14 | |
| Rochester—St. Luke's Ch., "L."..... | 10 00 | 75 14 |

NEW JERSEY.

| | | |
|---|-------|--------|
| Elizabethtown—St. John's Ch., part Thanksgiving day off'g..... | 16 00 | |
| Do., a Member, for Constantino- ple..... | 1 25 | |
| Jersey City—St. Matthew's Ch..... | 10 88 | |
| Morristown—St. Peter's Ch..... | 8 93 | |
| Newark—Grace Ch., Advent Sunday off'gs..... | 12 83 | |
| Do., special, for Constantinople..... | 10 00 | |
| Trinity Ch., part of a coll..... | 9 13 | |
| New Brunswick—Christ Ch., $\frac{1}{2}$ | 10 00 | |
| Orange—St. Mark's Ch., Advent off'gs, $\frac{1}{2}$ | 15 00 | |
| Perth Amboy—St. Peter's Ch., $\frac{1}{2}$ | 21 33 | |
| Princeton—Trinity Ch..... | 30 00 | |
| Trenton—St. Michael's Ch..... | 25 00 | 170 45 |

PENNSYLVANIA.

| | | |
|--|--------|--------|
| Bellefonte—St. John's Ch., Constan- tinople..... | 3 00 | |
| Carlisle—St. Paul's Ch., Constanti- nople..... | 10 00 | |
| Philadelphia—Emmanuel Ch., 3d ann. payment of Female Bible Class, sup. of Mary Maxwell, under Rev. Mr. Payne, Africa..... | 20 00 | |
| Do., 7th ann. payment of Sunday School's sup. of J. G. Maxwell, and C. Wiltzberger, under Rev. Mr. Payne, Africa..... | 40 00 | |
| St. Philip's Ch., Africa..... | 40 00 | |
| St. Andrew's Ch., Africa..... | 145 59 | |
| Do., China..... | 21 50 | |
| Do., Female colored S. S., 2d ann. payment, sup. of Joseph Bullock, Africa..... | 20 00 | |
| St. Luke's Ch..... | 242 10 | |
| St. Paul's Ch..... | 35 00 | |
| Reading—Christ Ch., contributions of branch S. Schools, Africa..... | 4 53 | 581 72 |

MARYLAND.

| | | |
|--|--------|--------|
| Baltimore—"Kappa," \$10 & \$10, for Constantinople..... | 20 00 | |
| Cambridge—Christ Ch., Constanti- nople..... | 20 00 | |
| Frederick—All Saints' pa., Greece.... | 10 00 | |
| Do., Miss R. D. Swearingen, for Greece..... | 8 00 | |
| Do. parish, Africa, \$10; China, \$10; Greece, \$10..... | 30 00 | |
| Do., general..... | 5 00 | |
| Hagerstown—College of St. James, from the offertory of the Chapel, for Constantinople..... | 100 00 | |
| Prince George Co.—St. Paul's pa., a Lady, for Constantinople..... | 3 00 | 196 00 |

VIRGINIA.

| | | |
|--|--------|--------|
| Amelia, Powhattan, and Chesterfield Cos.—Raleigh, Dale, and Geni- to parishes, $\frac{1}{2}$ | 15 00 | |
| Fauquier Co.—Leeds pa., Africa..... | 25 00 | |
| Frederick Co.—St. Mark's pa..... | 15 00 | |
| Hanover Co.—St. Martin's pa., $\frac{1}{2}$ | 7 50 | |
| Petersburg—A Contribution, Africa..... | 10 00 | |
| Portsmouth—Trinity Ch., Thanksgiv- ing off'g, for Constantinople..... | 17 61 | |
| Richmond—St. Paul's Ch., for Africa and China..... | 289 26 | |
| Do., for Constantinople..... | 13 00 | |
| Mrs. E. Wickham, Constantino- ple..... | 15 00 | |
| Winchester—Frederick pa., ed. of Robert Williams, Africa..... | 20 00 | |
| Wheeling—St. Matthew's Ch., $\frac{1}{2}$ | 12 50 | 439 87 |

SOUTH CAROLINA.

| | | |
|---|-------|--------|
| Beaufort—St. Helena pa., Africa..... | 53 00 | |
| Charleston—St. Peter's Ch., off'gs, for China, \$50; Africa, \$14..... | 64 00 | |
| Do., Sewing Soc., for China..... | 40 00 | |
| Do., Mrs. Herriot and Mrs. Ram- say, China, \$25; Africa, \$25..... | 50 00 | |
| St. Stephen's Ch., mo. Miss. lec. for Oct..... | 1 59 | |
| Do., mo. Miss. lec. for Nov..... | 6 69 | |
| Richland District—Zion Ch., a Mem- ber of, to be placed at the dis- posal of Bishop Boone, China..... | 50 00 | 265 28 |

GEORGIA.

| | | |
|--|-------|--------|
| Augusta—St. Paul's Church, Advent off'gs, $\frac{1}{2}$ | 46 60 | |
| Macon—Christ Ch., $\frac{1}{2}$ | 25 00 | |
| Savannah—St. John's Ch..... | 55 00 | 126 60 |

KENTUCKY.

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| Jefferson Co.—St. Matthew's Ch..... | 23 51 | |
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OHIO.

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|--|-------|-------|
| Chillicothe—St. Paul's Ch..... | 5 00 | |
| Dayton—Rev. Ethan Allen, Constan- tinople..... | 1 00 | |
| Christ Ch., Africa..... | 4 50 | |
| Do., China..... | 4 50 | |
| Granville—Teachers and Pupils Fe- male Seminary, 2d ann. pay- ment for ed. of Clarissa San- ford, Africa..... | 20 00 | |
| Do., 2d ann. payment, for ed. of a female in schools in China..... | 25 00 | 60 00 |

ILLINOIS.

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|---|------|--|
| Chicago—St. James' Ch., $\frac{1}{2}$ | 5 00 | |
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ARKANSAS.

| | | |
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| Fort Gibson—Part of coll. at the of- fertory..... | 8 00 | |
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TOTAL, \$3,006 94

(Total since 15th June, 1846, \$10,528 04.)

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